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New York State Education Department

NEW YORK STATE MUSEUM

60th ANNUAL REPORT

1906

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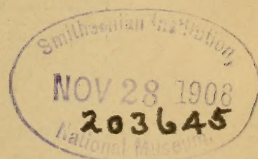
APPENDIX 6

TRANSMITTED TO THE LEGISLATURE JUNE 26, 1907

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NEW YORK STATE EDUCATION DEPARTMENT

1908



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STATE OF NEW YORK

No. 68

IN ASSEMBLY

JUNE 26, 1907

60th ANNUAL REPORT

OF THE

NEW YORK STATE MUSEUM

To the Legislature of the State of New York

We have the honor to submit herewith, pursuant to law, as the 60th Annual Report of the New York State Museum, the report of the Director, including the reports of the State Geologist and State Paleontologist, and the reports of the State Entomologist and the State Botanist, with appendixes.

ST CLAIR MCKELWAY

Vice Chancellor of the University

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Commissioner of Education

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New York State Education Department

BULLETIN 400

MAY 1907

New York State Museum

JOHN M. CLARKE, Director

Bulletin 108

ARCHEOLOGY 12

ABORIGINAL PLACE NAMES OF NEW YORK

BY

WILLIAM M. BEAUCHAMP S.T.D.

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New York State Education Department

Science Division, April 23, 1906

Hon. Andrew S. Draper LL.D.

Commissioner of Education

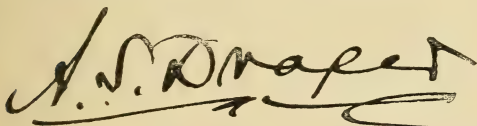
MY DEAR SIR: I beg to transmit herewith for publication a bulletin on archeology entitled, *Aboriginal Place Names of New York*, by Dr W. M. Beauchamp. This important contribution on archeology is one of the two final reports to be made to this division by the distinguished author.

Very respectfully yours

JOHN M. CLARKE

Director

Approved for publication April 23, 1906

A handwritten signature in dark ink, reading "A. S. Draper". The signature is written in a cursive style with a long, sweeping underline that extends to the right.

Commissioner of Education

New York State Museum

JOHN M. CLARKE, Director

Bulletin 108
ARCHEOLOGY 12

ABORIGINAL PLACE NAMES OF NEW YORK

BY
WILLIAM M. BEAUCHAMP

INTRODUCTORY

In 1893 I published a little book entitled *Indian Names in New York, with a Selection from other States*, containing all those then known to me in New York and adding to these a number of Onondaga names of plants and animals, with many of their primary meanings. These are not included here, and many names outside of New York are also omitted. Further research has at least doubled the local names in this State and increased the knowledge of the significance of many, as now given. In the work mentioned there were slight verbal errors, not materially affecting sound or sense, and these have been carefully revised and corrected. There is a larger treatment of alleged meanings, bringing together the views of various writers, and a fuller reference to existing vocabularies. As many names have been left undefined there was a temptation to give such early Algonquin and Iroquois words as might help general interpretation. Thorough students would still require the larger vocabularies, and the benefit of a brief compilation to others might prove very small. Instead there are supplied digests of languages from reputable writers, treating

of the formation of aboriginal words, which may be helpful to many. Students of Indian words will find Pilling's Algonquin and Iroquois bibliographies very useful.

The names given are local, though sometimes derived from the names of persons. Of the latter I have several thousands connected with New York, mostly Iroquois, but fully representative of the less important Algonquin tribes. All have dates, and many of them interesting histories. The mere mention of this fact shows how large were the powers of those languages which will soon be classed among those which are dead. In a list of 1885 lakes and ponds of the United States, 285 have Indian names still and more than a thousand rivers and streams have names from the same source. Half the names of our states and territories are in the same class, and most of our great lakes and rivers.

It is not necessary to prefer Indian place names to others. They are not always pleasanter in sound, and are rarely poetical, yet we are glad to retain many of them. Some of our very finest names in New York are aboriginal, but names derived from our own ancestry, dear to us from historic or personal associations, full of meaning even to the untrained ear, may be just as good as aboriginal names which mean nothing at all to us, or perhaps any one else. It is just as incongruous to place an Indian prairie name among our mountains as it was to plant the names of Pompey, Cicero and Virgil in central New York. Onondaga is not appropriate on our western plains.

In the study of our New York aboriginal names we fortunately have early and valuable aids. The French and English missionaries translated books of devotion and portions of the Bible, often describing languages and preparing vocabularies. The Iroquois were greatly favored in this way, though most of this linguistic work fell to the lot of the Mohawks and Senecas. The Moravians had men at Onondaga for several successive years merely to study the language. In Iroquois councils the interpreter was one of importance for nearly two centuries, nor has his usefulness yet ceased. In direct and indirect ways much useful material has been gained and preserved, and when these languages cease to be spoken they will still be read and understood. To aid in all this is the purpose of these pages.

DIFFICULTIES IN DETERMINING ABORIGINAL NAMES

A primary factor in the spelling and pronunciation of aboriginal names is their record by men of different languages. The English, Dutch, Germans and French had varying values for certain letters and their combinations. The English *Cayuga* and the German *Gajuka* differ in appearance, while nearly alike in sound. The French *Shatacoin* and the English *Chautauqua* are not so far apart as they seem. Other instances will be recalled.

Then the persons who received and recorded names were not always persons of good education, and their writing is often hard to decipher. In the pressure of business, names were imperfectly heard and understood, and in the same record, perhaps in the same paragraph, may have several different forms. The name of Schenectady well illustrates this. It requires thought and skill to give a combination which will accurately reproduce Indian words in our tongue. One consideration must often be which of several forms is the true one, and what are its relations to that established by usage.

Another factor is that all members of a given tribe do not pronounce alike. All investigators soon learn this, and it is found among ourselves. A phonetic report of the conversation of several persons in New England and New York would show variations of sound. These increase in distinct and isolated communities. The Five Nations of New York had as many dialects of their language, and these would have varied more but for their political and social union. The Algonquin tribes of Canada and the United States had also one language but a score of recorded dialects. Great differences are evident between these two great classes, but it is also true that the Mohawk, Onondaga and Seneca forms of a local name may be far apart in appearance and sound.

There are difficulties in the composition of names. In many the words for lake or river are incorporated, while in others they are implied but not expressed. If person or sex is expressed, the initial letters vary accordingly. In Iroquois local names many have the prefix *T'kah* or *Tega*, referring to a place. If the word proper begins with *Ka* or *Ga*, this syllable replaces part of the prefix. *Te* may be dropped or retained, but sometimes it belongs

to the body of the word. *De* is equivalent and is quite as often used. The interchangeable sounds of several letters must be borne in mind.

On another point Cadwallader Colden had some excellent observations in his New York land report of 1732. In that he said:

There being no previous survey of the grants, their boundaries are generally expressed with much uncertainty, by the Indian names of brooks, rivulets, hills, ponds, falls of water, etc., which were and still are known to very few Christians; and what adds to their uncertainty is that such names as are in these grants taken to be the proper name of a brook, hill, or a fall of water, etc., in the Indian language signify only a large brook, or broad brook, or small brook, or high hills, or only a hill, or fall of water in general, so that the Indians show many such places by the same name. Brooks and rivers have different names with the Indians at different places, and often change their names, they taking the name often from the abode of some Indian near the place where it is so called. *O'Callaghan, 1:375*

This last seems oftener the case with Iroquois than with Algonquin names, the latter being usually descriptive of the place, and the former often referring to some person or local incident, but the statement is true of both. With both there is little appearance of poetic fancy. Names were a convenience, and but little more. Mr Morgan's words follow:

The method of bestowing names was peculiar. It frequently happened that the same lake or river was recognized by them under several different names. This was eminently the case with the larger lakes. It was customary to give to them the name of some village or locality upon their borders. The Seneca word *Te-car-ne-o-di* means something more than "lake." It includes the idea of nearness, literally "the lake at." Hence, if a Seneca were asked the name of Lake Ontario, he would answer, *Ne-ah-ga* *Te-car-ne-o-di*; "the lake at *Ne-ah-ga*." This was a Seneca village at the mouth of the Niagara river. If an Onondaga were asked the same question, he would prefix *Swa-geh* to the word lake, literally "the lake of Oswego." The same multiplicity of names frequently arose in relation to the principal rivers where they passed through the territories of more than one nation. It was not, however, the case with villages and other localities. *Morgan, p. 413*

COMPOSITION OF LOCAL NAMES

All aboriginal names in New York are either Algonquin or Iroquois. The broad distinction is that while labials abound in the former they are not used in the latter. The Algonquin adjective commonly precedes the noun in composition, while in the Iroquois the reverse is the rule.

Territorially Algonquin names prevail in the southeast and northeast parts of the State, and are occasional along the Pennsylvania line. Iroquois names occupy the western and central parts of New York, with a few examples south of Albany. North and northwest of that city both families are well represented. There are a few intrusive names.

Among all the papers on Algonquin place names, of a general character, no one is better than that by the late J. Hammond Trumbull, entitled "The Composition of Indian Geographical Names, illustrated from the Algonkin Languages," and published in the *Collections of the Connecticut Historical Society*, volume 2. A brief summary of this excellent paper will be given, but its 50 pages will well repay close study and they cover a large field. He was long the leading authority on these languages and published much concerning them.

In them he included three classes of local names, the first being formed by two elements, adjectival and substantial, with or without a suffix denoting location. The second has single elements; the substantive with locative suffix, and these two classes contain nine tenths of local Algonquin names. Most others are from verbs, as participial or verbal nouns, denoting the place where the act was performed. In translating, the earliest record form should be found and variations noted. There follow other excellent rules.

Land or country is *ohke* in the Massachusetts dialect, *auke* in Narragansett, *hacki* in Delaware, *ahke* in Chippewa, etc. These terminals will be recognized in many words. *Wompan* refers to the east and is often applied to a people or country east of the speaker. Thus the Wappingers had their name from living east of the Hudson. *Shawan* referred to the south, and thus we have the Shawnees or south people. Such words are frequent in compounds.

River is quite generally *seip* or *sipu*; in Delaware, *sipo*. Thus from *Missi*, great, and *sipu*, we have the Mississippi or great river. Near the Atlantic, *tuk*, *han*, *hanne* and *huan* are frequent parts of river names, none of these being used independently. *Tuk* or *ittuk* is a river whose waters are driven in waves, whether by tides or winds. With these may be used *poh-ki* or *pahke*, pure or clear, and *quinni*, long, as in Quinnituckut or Connecticut.

Pautuck is a fall, often applied to a river, while *acawme* usually denotes the other side of a body of water. Many other words are compounded with *tuk* or *ittuk*. *Hanne* or *huan*, for river, occurs in New York, but is more frequent in Pennsylvania and Virginia.

Nippi, for lake or water, is more common farther west. *Paug*, *pog* or *bog*, water at rest, often enters into the names of small ponds of varied character, and is quite frequent in New England, *Gami* and *gumee* are more common westward, indicating lakes, but one form of this appears in northern New York. *Amaug* enters largely into names of fishing places, and *qussuk*, stone, in its many varieties, is often applied to creeks and rocky places. *Wadchu* or *adchu*, a mountain or hill, is sometimes included in New York names. Its most conspicuous use is in the great hill country of Massachusetts. *Komuk*, an inclosed place, is found on Long Island, mostly in combination.

Munnohan or *munno*, for island, is frequent and with striking variations, some of them mentioned by Mr Trumbull later. Another word for island is *aquedne*, usually with note of location. Exact location is shown by the particles, *et*, *it* or *ut*; indefinite by *set*. Many words are derived from *naiag*, a corner, point or angle. *Hocquan*, a hook, originates some, and others are from *sauk*, pouring out, or an outlet. Saco and Saginaw are among these. *Nashauc*, midway or between, is most frequent in New England. *Mattapan*, sitting down place, or the end of a portage, occurs in New York. He gives other examples, which need not be mentioned now, and closes with some useful hints. The terminal locative, he says, means *in*, *at* or *on*, but not land or place, nor can animate nouns take this affix. Differences of languages and dialects must not be disregarded, for names and parts of names might vary in meaning among different people, while quite alike in form and sound.

As we are not dealing with languages so much as a class of names, this may suffice for Algonquin names, though very briefly stated. In considering Iroquois words of the same class, a few words may be quoted from Sir William Johnson, written in 1771:

The article is contained in the noun by varying the termination. and the adjective is combined into one word . . . *Caghyung-haw* is a creek; *Caghyungha*, a river; *Caghyunghaowana*, a great river; *Caghyungheeo*, a fine river; *Haga*, the inhabitants of any place and *tierhan*, the morning; so if they speak of eastern people, they say *Tierhans-aga*, or people of the morning.

Mr L. H. Morgan gave a comparative list of 24 local names in the six dialects of the New York Iroquois, and a few of his remarks may be quoted. He reckoned 19 letters common to these, but two or three of them are not needed. "The Mohawks and Oneidas use the liquid L, and the Tuscaroras occasionally employ the sound of F, but these letters are not common to all the dialects. It has been customary to exclude the liquid R from the Iroquois alphabet, as not common to the several nations, but this is clearly erroneous."

These sounds are now rare among the Onondagas, if used at all. He says further: "In connecting the adjective with the noun, the two words usually enter into combination, and lose one or more syllables. This principle or species of contraction is carried throughout the language, and to some extent prevents prolixity." He gives as an example: "*O-ya*, fruit; *O-ga-uh'*, sweet; *O-ya'-ga-uh*, sweet fruit. In other instances the adjective is divided, and one part prefixed and the other suffixed to the noun thus: *Ga-nun'-da-yeh*, a village; *Ne-wa'-ah*, small; *Ne-ga-nun-da'-ah*, a small village."

Among the few prepositions applicable to place names but modified in composition, he mentioned: "*Da-ga'-o*, across; *No'ga*, after; *Na'-ho*, at; *O'-an-do*, before; *Dose-ga'-o*, near, etc." He added a remark which should be modified, as towns often changed their sites and yet retained their names: "Names of places as well as of persons, form an integral part of their language, and hence are all significant. It furnishes a singular test of their migrations, for accurate descriptions of localities become in this manner incorporated into their dialects. The Tuscaroras still adduce proof from this source to establish a common origin with the Iroquois." In

this he may have referred to a few early names of towns preserved in one of the condoling songs, but of which no further tradition remains. Some reservation is necessary in this statement.

AUTHORITIES ON LANGUAGE

A number of accessible works treat the general subject of Iroquois words, their composition and modifications, these having many interesting features, some of which will be mentioned incidentally. The leading ones to be remembered here are the lack of labials, the use of prefixes and suffixes, and the position of the adjective.

About 1675 Father Jacques Bruyas wrote a treatise on the radical words of the Mohawk language, including a valuable lexicon, much used in defining names. It dealt mostly with verbs and their derivatives, and a synopsis of his grammatical scheme follows.

There are four simple tenses, from which the others are formed: infinitive, present indicative, the future of affirmation and the negative. From the present the imperfect is formed by an addition at the end. The preterit, terminating like the infinitive, the pluperfect, the future compounded with the preterit, are the cognate tenses from the same paradigm. The pluperfect adds *nen* to the preterit. The future of affirmation and the aorist present of the potential mood terminate alike. The double future of negation is like the indicative present. With one exception the tenses of the optative do not differ from the potential mood and those of the subjunctive are similar.

Verbs whose infinitives end in *a* usually terminate the present with *ou*, imperfect *akoue*, future *en*, negative with *anne*. *Gaienna*, to take, is an exception. Verbs in *e* have commonly the present in *e*, imperfect *ekoue*, future *eg*, negative *sere*, *seg* or *the*. They add tenses from several verbs and have some exceptions.

Verbs in *i*, signifying plentitude, have the present in *i*, imperfect *innen*, future *ig* or *isere*. Relatives ending in *i* have the present *isk*, imperfect *iskoue*, future *nien*, negative *nire*. *Ori* and *onni* and their compounds are exceptions.

Verbs in *aon* have the present in *as*, imperfect *askoue*, future *anne*, with some exceptions. Some have the imperfect *kaouas*, future *kao*, negative *ouasere*. *W* may take the place of *ou* in many cases. Verbs in *enon* have the present in *ens*, imperfect *enskoue*, future

enne, negative *ensere*, with three exceptions. Those in *ion* have *ris*, *riskwe*; *rinne*, *risere*; and ending in *gon* have the present in *ks*, imperfect *kskoue*, future *ag*, negative *ache*, with slight exceptions. Some verbs in *ron* have the present in *rhe*, future *r*, future negative *anne*. Others have in the present *onsk*, future *on*, negative *ronne*. Still others have present *ons*, future *re*, negative *resegs*.

Verbs in *se* have the same in the present and future, and *sere* in the negative. Those in *ouan* have *ouas* in the imperfect, future *so* or *o*, negative *wasere*. Those in *en* are irregular, but if they end in *gen* they make the present in *cha*, future *g*, future negative *ganne*. If the ending is *gannen* or *gennen* the present is *gennha*, future *genn*, and negative *gennande*, while those in *ien* are irregular.

Verbs in *at* have the present *at*, imperfect *atakoue*. In *et* they have *tha*, *ten*, *tanne* and in *out* the same. Those in *at*, *et*, *it*, *out* and *ont* have a double present: one for the act and another when it is customary. *Te* and *ta* have present *ta*, imperfect *takoue*, future *ten*, negative *tanne*. *Ti* has the present *tisk*, future *ts* or *tars*, negative *tire*.

Verbs ending in *tion* have the present *ties*, future *ti*, negative *riesere*. With *ston* the present is *tha*, future *t*, negative *tanne*. Those in *thon* have *thosk* in the present, imperfect *tho*, negative *thosere*. Those in *ton* vary from this, and those in *o* are mostly irregular. No general rule applied to many ending in *on*, but there were common rules for all.

Those ending in *a*, *e*, *o*, *k*, *s*, *t*, have the imperfect in *koue*. From active verbs the passive is formed by prefixing *at* to the first person of the present indicative, *g* being taken away, but this has exceptions. *Kon*, *ston*, or *ton* may be added to verbs to express causality and this was quite common, as *onnehon*, to live on anything, from *onhhe*, to live. Some verbs are naturally relative; others are made so by additions and this involves many changes.

Nouns are not inflected by cases, and thus are unchanged except in compounds. National nouns may be formed from the simple name of the nation by adding *ronnon* or *haga* to express people. There are many verbal nouns and those derived from adjectives. All substantives do not undergo composition. He noted also that while broadly generic names could be compounded, individual or specific ones could not. The name of a tree could be compounded

but not that of an oak. This brief sketch will give some idea of scope of this early lexicon and of the language treated.

Zeisberger wrote an essay on an Onondaga grammar nearly 100 years later, in which he divided words into simple and compound, the participle being usually lacking. Nouns had three genders, but no cases, and he mentioned but two numbers where others recognize three. The plural adds a syllable, as that of *schoh*. In words ending in *a*, *e*, *o*, relating to rivers, roads, hills, springs, etc. *nnie* is added, and *hogu* or *ogu* to others. Nouns compounded with *ios*, meaning *long*, change this into *es* in the singular, and *eso* in the plural. Thus we have *garonta*, *a tree*, *garontes*, *long tree*, *garonteso*, *long trees*. In compounding with numerals *age* is sometimes added at the end, but *tekeni*, *two*, is often prefixed and shortened to *t'*. The initial *G* may signify the first person, *S* the second, *H* the third, and *G* may also indicate the feminine in the third persons, but these are not all.

There are many rules for compounding words. The comparative degree adds *haga* or *tschihha*, and the superlative *tschik* to the positive. Prepositions he placed at the end of nouns, but they sometimes occur at the beginning. An instance of the former is *ochnecanos*, *water*, *ochenecage*, *in the water*. According to him *gachera* is added to signify on, *ocu* for under, *acta* for at, on or by, *ati* for over on the other side, *ge* or *chne* for to, etc. There were many conjunctions and adverbs, and interjections were much used.

He mentioned but three moods and three tenses. The infinitive is the root and the present indicative formed from it by substituting a pronoun for the first syllable. The perfect adds a syllable of various forms, and the future is like the present with *en* or *in* prefixed.

In writing on the Iroquois language Horatio Hale referred to M. Cuoq's excellent lexicon, published a few years since. According to the latter writer 12 letters sufficed for all words, but the Rev. Asher Wright used 17 with proper marks. The English missionaries used 16, and Mr Hale thought the Mohawk had seven consonants and four vowels. Three nasal sounds made his number 14. *K* and *G*, *D* and *T* were interchangeable. Numbers were singular, dual and plural. The dual prefixes *te* and suffixes *ke* to the noun. With a numeral adjective the plural prefixes *ni* to the noun and

adds *ke*. Sometimes the plural has *okon*, *okonha*, *son* or *sonha*, following the noun; in other cases the number appears from the context.

Local relations of nouns appear from affixed particles, like *ke*, *ne*, *kon*, *akon*, *akta*, etc., as *kanonsa*, *house*, *kanonskon*, *in the house*. There are many perplexing affixes. The adjective follows the noun, but they often coalesce. Pronouns are more numerous than in European languages, and he gave five conjugations to nouns and verbs. Verbs have three moods, with seven tenses in the indicative, and they take a passive form by inserting the syllable *at* after the pronoun. M. Cuoq thought there were 12 forms of the verb, but Mr Hale reckoned more. Particles were many and freely used. There are other early vocabularies by unknown authors, but Mr Hale regarded M. Cuoq's as the best. The work of the Rev. Asher Wright among the Senecas of New York he also esteemed highly.

The dictionary of German, English, Onondaga and Delaware words, compiled by David Zeisberger, useful as it is, is not as satisfactory in one way as could be wished. He commenced with the study of Mohawk, following this with the Onondaga more thoroughly, but adding something from the Seneca and Cayuga. As a consequence his words should be classed as Iroquois rather than Onondaga. His Delaware vocabulary is one of the best we have, and preferable to others in analyzing or defining Algonquin place names in most of New York. On Long Island the New England dialects were influential in forming names and Williams and Eliot are often quoted on these. As all these writers are frequently referred to in considering names, it seemed proper to give some brief attention to them.

While the Dutch held New York, many Algonquin place names were in use and put on record, but their knowledge of Iroquois names was very small, the Jesuit Relations of that period having many of which they knew nothing. With the English in power this knowledge rapidly increased, Greenhalgh's journey in 1677 giving the names of most Iroquois towns and some lakes and rivers. Most of those near the Pennsylvania line were not known till the next century, and some were recorded only in Moravian journals. Sullivan's campaign added many, and later visitors and settlers greatly increased our knowledge of Seneca local names. Important work

was done by O. H. Marshall, L. H. Morgan and others in obtaining names from the Indians themselves, with their definitions and origin. The former treated Seneca names alone, while Morgan's work took in all the New York Iroquois names which he could obtain, systematically arranged. In their conquests the Iroquois gave names to distant places. In the Algonquin field the best local results are due to J. Hammond Trumbull and W. Wallace Tooker, the latter dealing mostly with Long Island names and those near the city of New York. Along Long Island and Hudson river E. M. Ruttenber did conscientious work. In 1893 the writer published an account of the Indian names of New York, embracing all those then accessible and many from original sources. Valuable results have come from others in more restricted fields.

While H. R. Schoolcraft is an authority, yet on many points it is now conceded that in eastern matters he was often fanciful. His names and definitions will be quoted with this necessary reservation. Mr Tooker said: "Schoolcraft attempted the translation of many Algonquin names in the east, but, by employing Chippewa elementary roots or syllables, with which he was familiar, he failed in nearly every instance . . . His erroneous translations are still quoted and are very persistent." This dialect, however, did affect some names in northern New York. His most conspicuous failure was in Iroquois names, but in a general treatment it seemed proper to give them here, their character being well understood.

The question of credibility becomes more important when we turn to such an authority as John Heckewelder, the Moravian missionary. No one can fail to see that his derivations and definitions often seem farfetched, some being contested at the very outset. Some stand well, but good philologists do not hesitate to discard others. The result is that while his name carries weight, it is not now the end of discussion.

In the *North American Review* of 1826, Hon. Lewis Cass sharply questioned Mr Heckewelder's reliability in Indian matters, and was answered by William Rawle in the Pennsylvania Historical Society memorial of that year. Mr Cass made an elaborate and critical reply in the *Review* for 1828. In criticizing words he sometimes impugned their correctness, but part of his contention was that many of these were Monsey rather than Delaware. To us this is

unimportant, but the Monseys or Minsis were one of the three great divisions of the Delawares. Mr Cass did full justice to Heckewelder's character, but said he was old when he wrote and had forgotten much. At this day it is pleasant to see what an intelligent interest such men as Thomas Jefferson, James Madison, Albert Gallatin and Lewis Cass took in American languages. As Heckewelder is often quoted, being trustworthy in what he saw though credulous in what he heard, it may be well to quote Mr Cass's words in part:

His intercourse was confined to a small band of the Delaware tribe, who during many years received the humane attentions of the Moravians, and who had lost many of their own distinctive traits without acquiring ours. This band, after various migrations settled upon the Muskingum, about 70 miles west of Pittsburg, and here Mr Heckewelder's knowledge of the Indian character was principally acquired. His band was removed from this place by the British authorities, during the Revolutionary War, to the river Huron of Lake St Clair, and Mr Heckewelder accompanied and remained with them a short time. One journey to Vincennes, and two or three shorter excursions on the business of the mission, and we have the whole of his intercourse with the Indians. . . . If a comparison be instituted between his narrative and memoir and his history, it will be obvious that the latter has passed through other hands, and has assumed an appearance its author could never have given it. These three works as they appear before the public, were never written by the same person. *Cass*, 26:372-73

It will be manifest that his acquaintance with the language was superficial, and that little confidence can be placed in the process he adopts, or in the conclusions he attains. In fact, there is a visible confusion in his ideas and a looseness in his translation utterly incompatible with that severity of research and exactness of knowledge, which give the investigations into the philosophy of language their principal value. *Cass*, 26:376

As Heckewelder was continually with the Moravian Indians for 15 years, besides other contact, the above hardly gives a fair idea of his opportunities, and Mr Cass elsewhere said he passed his entire life among them. In his first article he dealt more with his credulity and liking for the Delawares, on which Cooper founded their character in his Indian tales. Others have commented on this weakness, and having known him well, Mr Cass said:

He was a man of moderate intellect, and of still more moderate

attainments; of great credulity, and with strong personal attachments to the Indians. His entire life was passed among the Delawares, and his knowledge of the Indian history and character was derived wholly from them. The Delaware tribe was the first and last object of his hopes. Every legendary story of their former power, and of their subsequent fall, such as the old men repeated to the boys in the long winter evenings, was received by him in good faith, and has been recorded with all the gravity of history. It appears never to have occurred to him that these traditional stories, orally repeated from generation to generation, may have finally borne very little resemblance to the events they commemorate, nor that a Delaware could sacrifice the love of truth to the love of his tribe. *Cass, 22:65*

All this must be taken with reasonable allowance but it may be added that the best authorities sometimes err, Indians themselves often differing widely in the interpretation of names, and that while some are certain, very many must always be matters of opinion, whoever sustains them. Most nouns have been shortened for convenience and others have been insensibly changed, so that the true forms and meanings of many are hard to determine.

LOCAL NAMES

In giving and defining local names, when this can be done, perhaps no better or more convenient arrangement can be made than the arbitrary one of classing them by counties. The general and logical territorial grouping has been mentioned, and on Long Island might be preferred. Names might be grouped in linguistic families, but a little practice soon enables most persons to distinguish between Iroquois and Algonquin names, wherever found, though a few are barely separated in sound. It will be seen that many places have more than one name, or that it appears in several forms. At first it seemed best to group all the names of any place under one head. While this is occasionally done it seemed better to separate the more important names or forms, giving them a nearly alphabetical arrangement in the several counties. A few doubtful names will appear, where writers have differed as to their origin. It is remarkable that they are so few.

ALBANY COUNTY

The Indian title was so soon extinguished in most of Albany county that few local names remain. It belonged to the Mahicans,

but for their safety they lived mostly on the east side of the Hudson and the Mohawks had names only for prominent places. Those given by Schoolcraft alone may be of his own invention.

Ach-que-tuck or Aquetuck was an early name for Coeymans Hollow. It is usually applied to the flats there, but appears to be the Hagguate of the map of the New Hampshire grants and the stream mentioned by Schoolcraft as Hakitak, below Coeymans. It may be derived from Ahque, *he leaves off*, and tuk, *a river*; i. e. *a river at a boundary*.

Ba-sic creek may be a corruption of quassik, *a stone*.

Ca-ho-ha-ta-te-a is a name assigned to Hudson river by Dr Samuel Mitchel. Schoolcraft thought this *great river having mountains beyond Cohoes*, but the word does not refer to the falls or include mountains. It is an Iroquois word for *river*, appearing in Zeisberger's dictionary as Gei-hate and Geihutatie. No adjective appears in this, but when used alone one was implied. It was *the river*. Hoffman abbreviated it to Atatea, and Sanatatea is a personal variation of the word. Sylvester thought it an Algonquin name, which it is not.

Ches-co-don-ta is given by Schoolcraft as a Mohawk name for Albany, meaning *hill of the great council fire*. I have seen no use of this, but he may have derived it from otschista, *fire*, and onont, *hill* or *mountain*.

For Co-hoes Morgan has Ga'-ha-oos, which he defines as *shipwrecked canoe*. Spafford said [549], "This name is of Indigenal origin, and like the most such, has an appropriate allusion: Cah-hoos or Ca-hoos, *a canoe falling*, as explained by the late Indian sachem, Brandt." In his account of the *Chahoos*, about 1656, Adriaen Van der Donck said:

An Indian whom I have known, accompanied his wife and child, with 60 beaver skins, descended the river in his canoe in the spring, when the water runs rapid and the current is strongest, for the purpose of selling his beavers to the Netherlanders. This Indian carelessly approached too near the falls before he discovered his danger, and notwithstanding his utmost efforts to gain the land, his frail bark, with all on board, was swept over by the rapid current and down the falls, his wife and child were killed, his bark shattered to pieces, his cargo of furs damaged. But his life was preserved.

I have frequently seen the Indian and have heard him relate the perilous occurrence or adventure.

This agrees with the definitions of Spafford and Morgan. Zeisberger gives the Iroquois word gahuwa for *canoe*, and Schoolcraft's Mohawk vocabulary kahoweya is a *boat*. On the other hand Ruttenber said Cohoes was not the name of the falls, but of an island below, and he connected this with the Algonquin name of the Coos country in New Hampshire, referring to pines. Masten's *History of Cohoes* also quotes a statement from the *Schenectady Reflector* of 1857, that the name is Mohegan, and that the Canadian Indians still call pitchholes in the road *cahoos*. The Mohawk definition is to be preferred.

Ga-isch-ti-nic or Kaishtinic was a name for Albany, according to Schoolcraft, used by the lower river Indians. It may have come from Kish-ke-tuk, *by the river side*, but there seems no reference in the word to door, capitol, or council fire, as implied in the following story, recorded by Heckewelder. This was a tradition of the Delawares that the northern door of their long house, or confederacy, was at Gaasch-tinick or Albany, and the southern on the Potomac. When the white people landed they began to tear down this house at both ends, at last destroying the league. There is no known historic basis for such an alliance, but he was very credulous on such points. The Mahicans had forts near Albany, but no apparent political relations with Indians near the sea.

Hak-i-tak was mentioned by Schoolcraft as a stream below Coeymans, called by others Hagguato and Aquetuck. Spafford said: "The old Indian name of *Hockatock*, still occasionally heard, is of Indian or Dutch origin, applied to a creek and neighborhood along its borders." Its Indian origin is clear.

I-os-co is Schoolcraft's name for a tributary of Norman's kill, in Guilderland, but he elsewhere speaks of it as a small village. If a Mohawk word it would mean *a bridge*, but it seems to have been used by him alone. It appears among some Michigan names as *water of light*.

It-sut-che-ra is a name of his assigned to Trader's hill, once three miles northwest of Albany. He prefixed Yonnonodio, *great mountain*, and then defined it *hill of oil*. This is not satisfactory, nor do I find any such word relating to oil in Iroquois dialects. If the

name ever belonged to such a hill it might be from the Mohawk, *atearosera*, a *friend*, and the Cayuga, *aterotsera*, is still nearer in sound. *Otschista*, *fire*, would do quite as well.

Kan-is-kek or Caniskek was bought in 1664. Ruttenber said this was a tract in Coeymans, 10 miles below Albany. It seems lower down, but is placed at Beeren island. The name may be derived from Kschiecheek, *clean*.

Kax-hax-ki, a place mentioned in Coeymans, suggests Cocksackie.

Kox-hack-ung was bought in 1661, on the west side of the river, between Van Bergen island and Neuten Hook [see Pearson]. It was the name of a large tract, not restricted to one spot. This was mostly south of Albany county, and also suggests Cocksackie.

Ma-hi-can was one name of Beeren island, meaning *wolf*, but referring to its Mahican owners, called Loups by the French.

Mach-a-wa-meck or Beeren island. In 1664 it was said that Caniskek was behind this and opposite Claverack. It has been suggested that the name came from *mashq*, *bear*, and *wamok*, *enough*; i. e. *place of many bears*. This agrees with its Dutch name.

Me-ka'-go, an Indian village 2 miles north of Coeymans, according to Schoolcraft. It might be Mogkieu, *it is large*.

Mo-en-em'-i-nes castle was on an island at the mouth of the Mohawk in 1630, and belonged to the Mahicans. It may be derived from Moninneam, *he looks at it*, as a lookout place, or one conspicuous.

Mohegan-ittuck is one of Schoolcraft's names for the Hudson, and the same Algonquin name is given by others with slight variations. It means simply *Mohegan river*, but those dwelling on it, near Albany, are usually called Mahicans to distinguish them from the same people in New England. Ma-ha-ke-negh-tuc is another form of the river's name, meaning the same. In the Massachusetts Historical Society Collection, volume 9, page 101, is a tradition related by this people in New England, with a very different meaning for the name. They said that "Muhheakunnuk, according to original signification, is great waters or sea, which are constantly in motion, either ebbing or flowing." This was far in the west, whence they came. "As they were coming from the west they found many great waters, but none of them flowing and ebbing like

Muhheakunnuk until they came to Hudson's river, then they said one to another, this is like Muhheakunnuk our nativity." Hiccan is *tide* in Delaware, and perhaps the word in question might be formed from this, though none like it appears in any vocabulary. Catlin erroneously called Mohegan *good canoe men*.

Mon-at'-tan hook is mentioned by Spafford, who says: "Monat-tan hook, north of Hockatock and Indian Fields, is perhaps the last of the local names that I need mention in this town." It refers to an island as usually defined, not to a point.

Ne-wes'-keke or Naveskeek is described by Ruttenber as a neck of land with a stream on its east side, 10 miles below Albany. This would place it above Coeymans Landing.

Nis-cont'-ha is Niscatha on the map of the New Hampshire grants, near the mountains west of Coeymans, but on the Coeymans patent. It refers to *corn lands*, and was probably derived from the next.

O-nis'-ke-thau creek in Coeymans Hollow, is also called Coeymans creek. There is a hamlet of this name in New Scotland, and also Oniskethau flats and mountain. It is said to have been an early name for Coeymans, meaning *cornfields*.

Pa-chon-a-hel-lick or Mahickander's island was bought in 1661. It is opposite Bethlehem and has been called Long island. The name may be derived from pachgammak, *black ash*, or from pisseogquayeunk, *miry place*.

Pas-sa-pe'-nock is Bear island below Albany, and was an early name. A suggested derivation has been from pussough, *wildcat*, penuhkau, *he cast it down upon him*, but this is not satisfactory. Pesuponk, *sweating house*, seems better, but Trumbull had a predilection for names from roots, and said: "P'sai-pen, 'wild onion,' with the suffix for 'place,' gave *p'sai-pen-auk*, or as it was written by the Dutch, "Passapenock" [O'Callaghan's *New Netherlands*, I:122], the Indian name for Beeren island, in the Hudson, near Coeyman's." This would be *wild onion place*.

Pem-pot-a-wut'-hut, according to Schoolcraft, was a Mahican name for Albany, meaning *place of the council fire*, but he suggested no derivation. Ruttenber merely assented to the name and meaning, saying that Mahican tradition placed their capital there, under the name of Pempotowwuthut-Muhhecaneuw, or the *fireplace of the*

Muhheakunnuk nation. For the latter he quotes the tradition already given. The name may refer to a place for games.

Peoria is a western name for a place in Berne.

Sa-chen-da'-ga, said to be a place near a branch of the Hudson at Albany, was probably Sacondaga, *overflowed lands*, lying much farther north.

San'-a-go was placed at Coeymans by Schoolcraft, probably intending Sanhagag at Albany.

San-a-ta'-tea for the Hudson at Albany, is probably a personal form of Cohatatea, *a river*.

San-ha'-gag appeared in 1630. In that year Van Rensselaer bought this tract west of the Hudson, from Smack's island to a little above Beeren island. Ruttenber called this Sunckhagag. It may have been corrupted from sanaukamuck, *land*, referring merely to the tract, without being a name. Another derivation might be from Sunnuckhig, *a falling trap*.

Sek-tan'-ic, or Mill creek, was mentioned by Schoolcraft, above Coeymans.

Ska'-neh-ta'-de, *beyond the openings*, is Morgan's Iroquois name for Albany, afterward transferred to Schenectady, where it was equally appropriate. Dr Mitchill said he learned that Skenectadea, or Albany, "signifies the place the nations of the Iroquois arrived at by traveling beyond the pine trees." It has also been given as Skaghnetade, *beyond the pines*, etc., and Skaneghtada, *end of pine woods*. There are numberless forms of the name. David Cusick called it Shaw-na-taw-ty, *beyond the pineries*, and the Onondagas give essentially the same definition. Bruyas defined Skannatati as *on the other side*, from askati *on one side*.

Sne-ackx island, above Albany, is sometimes written Smack's.

Soen-tha'-tin was a place in Coeymans.

Ta-wa-sen'-tha is a name for Norman's kill which Schoolcraft erroneously defined as the *place of many dead*. Literally it is a *waterfall*, but by analogy it may signify to lament or shed tears. Bruyas gave the Mohawk word and definition. Dr Yates is said to have translated it like Schoolcraft, while Gallatin gave the word correctly, but called it an abbreviation, which it is not. In the *Colonial Laws of New York* it appears as Tawalsontha, and Ruttenber used this form.

Ta-was'-sa-gun'-shee, 2 miles from Albany, and near Norman's kill, where the old fort was built [*Barber & Howe*]. Rittenber gives the name of "Tawassgunshee, that of the mound on which Fort Orange was erected." It has been called Lookout hill, which is a fair definition of the Indian name.

Ti-ogh-sah-ron'-de, *place where streams empty themselves*, referring to the forks thus made, as at Norman's kill and other places on the Hudson. It is simply a variant of Tioga. Though the name might properly be used in many places, the specific application of this form is much farther up the river.

ALLEGANY COUNTY

In common usage the name of Allegany is quite differently written. In New York the above form is the rule, but in Pennsylvania it is as commonly Allegheny. There are other forms. Spafford said of this: "*Alleghany* is formed from the Indigenal name of the Ohio, signifying *Long* or *Endless*, River or Mountain, for with the addition of these words for either, the same name may be applied to the Alleghanies, or the Alleghany range of mountains and the Ohio river." He thought also that the people of Pennsylvania were entitled to the spelling of the word, the mountains being mostly in that state. Heckewelder said: "The Delawares still call the former (Ohio) Al-li-ge-wi Si-pu, the River of the Al-li-ge-wi." Many have thought these the mound-builders. Loskiel said of the river, "The Delawares call this Al-li-ge-wi-si-po, which the Europeans have changed to Al-li-ghe-ne, and the Iroquois call it *Ohio*, that is, *the beautiful river*." He added: "At present the Delawares call the whole country as far as the entrance of the river Wabasch into the Ohio, Alli-gewi-nengk, that is, 'a land into which they came from distant parts.'" This does not agree with other definitions, and there is no reason to suppose they ever lived in Ohio till the middle of the 18th century.

Trumbull thought the name might be from Wel-hik-han-ne, *best* or *fairest river*, welhik meaning *most beautiful*. Wu-lach-neu would be the *finest river without falls*. Allegany, *longest* or *finest river*, and the mountains were often termed *endless*. Wulik-hanne-sipu, *best rapid stream long river*, and Wulik-sipu, *best long stream*, he suggests for origin. He also cited Charles Frederick Post, the

Moravian missionary, who wrote in 1758 of "The Ohio, as it is called by the Sennecas. Alleghenny is the name of the same river in the Delaware language. Both words signify the *fine* or *fair* river." This would seem conclusive at a time when it was certainly a comparatively new name to the Delawares.

He also quoted La Metairie, the notary of La Salle's expedition, who "calls the Ohio, the Olighinsipou, or *Aleghin*; evidently an Algonkin name." At that time, however, the eastern Algonquins had no access to the river. If the name was in use it must have been a western one. Dr Trumbull added that one of these two suggested a possible derivation. "The Indian name of the Alleghanies has been said,—I do not remember on whose authority,—to mean 'endless mountains.' 'Endless' can not be more exactly expressed in any Algonkin language than by 'very long,' or 'longest,'—in the Delaware *Eluwi-guneu*. 'The very long or longest river' would be *Eluwi-guneusipu*, or, if the words be compounded in one, *Eluwi-gunesipu*." If Dr Trumbull has not decided the question, he has certainly given his readers much to choose from. The testimony of Post has the best support.

Another definition comes in which will be as welcome to poetic minds as the mythic Alligewi. In the *Transactions of the Buffalo Historical Society* for 1885, is a statement from some Canadian Delawares, which differs from others: "The Alleghany mountains were called by us Al-lick-e-wa-ny, *he is leaving us and may never return*. Reference is made, I suppose, to departing hunters or warriors, who were about to enter the passes of those rugged mountains."

Ca-i-a-di'-on, a Seneca village of 1767, may be Caneadea.

Ca-na-se-ra'-ga creek and village, *among the milkweeds*.

Can-e-a-dé'-a is written Ga-o-ya'-de-o by Morgan, *where the heavens rest on the earth*. The name of this Indian village is now given to a creek and postoffice [*see also* Karaghyadirha]. Colonel Proctor wrote this Canaseder when he was there in 1791.

Can-is-te'-o river, *board on the water*.

Car-a-ca-de-ra, about 7 miles from Nunda, called Carahaderra by Proctor in 1791. It seems the Karaghyadirha mentioned below.

Chaut-au'-qua Valley postoffice in the town of Grove.

Che-nun'-da creek, *by the hill*.

Cu'-ba, a village and town. An introduced West India name, said to have come from Cubanacan, the *center* or *middle*, two syllables being dropped.

Cus-a'-qua creek varies in spelling, but means a *spear*.

Ga-ne-o'-weh-ga-yat, *head of the stream*, is Morgan's name for Angelica.

Ga'-nos was the name for Oil spring given to Charlevoix in 1721. He was told it was between the Ohio and Genesee rivers.

Gen-e-see' river, town and creek. Also little Genesee.

Gis'-ta-quat, a place at Wellsville, mentioned by Zeisberger and appearing on Guy Johnson's map.

Hisk-hu'-e, a village mentioned by Proctor, suggests Ischua or Ischuna.

Hon-e-o'-ye creek and corners are on the south line of the county.

Ja-go'-yo-geh, *hearing place*, is a name for part of Black creek.

Kar-agh-ya-dir'-ha, or Karathyadira, was a Seneca village at Belvidere in 1765. It is on Guy Johnson's map and was essentially his own Indian name, meaning *rays of the sun enlightening the earth*. A shorter definition may be used. In 1791 Proctor called it Carahaderra, a village 47 miles south of Lake Ontario.

On-on-dar'-ka, *village on a hill*. A village north of the last on the map of 1771.

Os-wa'-ya creek, from O-so'-a-yeh, *pine forest*.

O-wa-is'-ki, *under the banks*, is Morgan's name for Wiscoy creek.

Pa-cih-sah-cunk, Paseckachcunk, Pasigachkunk and Passiquachkunk are varying forms of the name of a Delaware town at Colonel Bill's creek in 1766. The next may be the same.

Pas-se-kaw'-kung, a place several days above Tioga in 1757. It seems to mean *where the stream bursts through*.

Pee-me-han-nink was at the head of the Cayuga branch in 1757, and not far from the Chenasse or Genesee.

Pe-mid-han'-uck, *a winding stream*, was a Delaware name for Genesee creek in 1767, and is much like the last.

Shan-a-has-gwa-i-kon creek was an affluent of Genesee river, mentioned in the Morris deed of 1793.

Shon'-go is called after a Seneca Indian of post-colonial days.

Sis-to-go'-a-et is the name for part of Genesee river on Pouchot's map.

Tagh-roon-wa'-go, a Seneca town of 1779, seems to have been in Pennsylvania.

Wig'-wam creek. This Algonquin word means *house*.

Wis-coy postoffice is on Wiscoy creek.

The migration of the Delawares in the 18th century brought many Algonquin names into southwestern New York.

BROOME COUNTY

The Indian names in this county are nearly all quite recent, those of the Susquehanna being the only ones known which antedate the 18th century. In that century the Iroquois began to settle on that river, and before its close had several colonies of subject tribes on or near its banks. Intercourse with Pennsylvania increased and names of places naturally came with this.

A-no'-ka seems a fanciful name, but it may be a survival of Onoto. Boyd, however, gives it as the name of a village in Minnesota, meaning *on both sides of the river*.

An-o-jot'-ta was the name given to the Moravians for Chenango river above Chenango Forks, it being so called from leading to Anajot or Oneida.

Che-nan'-go is the name of the river, forks and lake. Binghamton was long known as Chenango Point. Morgan derived this from O-che-nang, *bull thistles*, and the Onondagas thus interpret this now. In colonial days the Onondaga and Nanticoke villages, between Chenango Forks and the Susquehanna were collectively known as Cheningo, Otseningo and Zeniinge. The second was the common form—Sylvester mistook in defining Chenango as *water flowing south*.

There are Little and Big Choconut creeks. The name is from Chug-nutts, variously spelled. In 1755 the Onondagas intended placing the Shawnees there. It was burned in 1779 and was then called Cokonnuck and Chukkanut. The name may be from Chokhton, *blisters*, a name for the balsam fir, but A. Cusick thought it was *place of tamaracks*.

Co-hon-go-run'-to, a name of the Susquehanna, according to Colden, which may mean either a river in the woods, or one which

serves as a door. This name, however, may not have been used so far down its course. It may be also from Heckewelder's name of Gahonta, *the river on which are extensive clear flats*.

Cook-qua'-go may be derived from Oquaga, but Boyd makes it from kekoa, *owl*, and gowa, *great*. The Onondaga name for one species is kaekhoowa, meaning *big feathery thing*.

Ga'-na-no-wa'-na-neh, *great island river*; an Iroquois name for the Susquehanna according to Morgan. The Onondaga name is different. [See Otsego county]

Kil'-la-wog postoffice.

Nan'-ti-coke creek and town. The Nanticokes were placed at Otsiningo in 1753. According to Heckewelder they called themselves Nentego. The Delawares termed them Unechtgo, and the Iroquois, Sganiateratiehrohne, *tide water people* or *seashore settlers*. The Mohicans also called them Otayachgo, and the Delawares, Tawachquano, *bridge over stream*, from their dislike to going through the water. They had singular customs and were a southern people.

Occanum (Ok-ka'-num) postoffice and creek is probably misspelled.

O-nan'-no-gi-is'-ka, *shagbark hickory*, is applied by Morgan to the whole of Tioughnioga river, but it properly belongs only to the upper part and perhaps to a lake at its source.

On-och-je-ru'-ge, one of the names of Onoquaga.

On-oh-agh-wa'-ga is a mountain near the last.

O-no'-to seems to have been Nanticoke creek. April 2, 1737, Conrad Weiser said they "reached the water called Onoto, and were immediately taken across in a canoe." It was on the north side of the Susquehanna, where several Onondaga families were living. It may be derived from onotes, *deep*, in reference to the water.

O-qua'-ga had many forms, applied to a village and creek. Among these are Aughquagey, Onohaghquage, Onoquaga, Ocquango and Ononaughquaga. The last may refer to the mountain. A. Cusick defined this as *the place of hulled corn soup*. It was partly destroyed in 1778, and utterly desolated in 1779.

Oquaga Lake is the present name of a postoffice.

Ot-se-nin'-go was the early form of Chenango and the name of

two villages north of Binghamton, 1750-79, where Onondagas and Nanticokes lived on opposite sides of the river. These villages have been erroneously placed at Binghamton by some. Councils were sometimes held there, and it was called Otlincauke, Otsineange, Chinange, Zeniinge, etc.

Ot'-se-lic river. Morgan defined this as *capful* and it has also been interpreted *plum creek*. Its mouth is at Whitney Point. It had another name in 1753, which may have originated in the wild red plum. An early Iroquois word for the plum tree was thichionk, from which Otsellic might be derived, or it may have been corrupted from oshiaki, to *pluck fruit*.

Oua-qua'-ga is the present name of a postoffice and creek.

Schi'-o was the name applied by Zeisberger to the Otsellic when he reached it in 1753. This might come from Tischo, *wild red plum*, as given in his dictionary, or abbreviated from thickionk, as above, an earlier name for the plum tree.

Ska-wagh-es-ten'-ras, or Bennett's creek, is on Sauthier's map, below the mouth of the Unadilla and on the south side of the Susquehanna.

Skow-hi-ang'-to or *Tuscarora town* was a village near Windsor, burned in 1779.

Sus-que-han-na is an Algonquin name of rather uncertain meaning, though the terminal for *river* is plain enough. Of this Heckewelder said:

The Indians (Lenape) distinguish the river which we call Susquehanna thus: The north branch they call *M'chewamisipu*, or to shorten it *Mchwewarmink*, from which we have called it Wyoming. The word implies, *The river on which are extensive clear flats*. The Six Nations, according to Prylaeus (Moravian missionary) called it *Gahonta*, which had the same meaning. The west branch they call *Quenischachgekhanne*, but to shorten it they say *Quenischachachki*. The word implies: *The river which has the long reaches or straight courses in it*. From the forks, where now the town of Northumberland stands, downwards, they have a name (this word I have lost) which implies: *The Great Bay river*. The word Susquehanna, properly *Sisquehanne*, from *Sisku* for *mud*, and *hanne*, a stream, was probably at an early time of the settling of this country overheard by someone while the Indians were at the time of a flood or freshet remarking: *Juh! Achsis quehanne* or *Sisquehanne*, which is: *How muddy the stream is*, and therefore

taken as the proper name of the river. Any stream that has become muddy will, at the time it is so, be called Susquehanna. *Heckewelder*, p. 262.

This is ingenious, but Captain John Smith described the Sasquehannocks living on that river in 1608, two centuries before Heckewelder wrote. He called them Sasquesahannocks, a people at war with the Massawomecks, supposed by many to be the Iroquois but probably the Eries. Mr W. W. Tooker would make *hanock* and its variants expressive of a people. The Susquehannocks sold metallic articles to the Chesapeake Indians, and may have gained these in war. He therefore suggested that *Sasquesah* might be the equivalent of the New England *Sequettah*, signifying booty, and rendered the whole word, *people of the booty obtained in war*. If the terminal were *hanne* or *river*, he would then define it *river of booty*. From the quotation above it will be seen that Heckewelder did not, as he supposed, suggest "that it was a corruption of the Delaware *Quenisch-ach-gek-hanne*, *the long reach river*." That he gave to the west branch and claimed a very different origin for the name in question. In 1885 some Canadian Delawares said: "We called the Susquehanna, A-theth-qua-nee, *the roily river*." Simms defined it *crooked river*. Its Iroquois names will appear elsewhere.

Ti-ough'-ni-ó-ga river has a name which is but a larger form of Tioga, referring to the forks of rivers. Spafford said: "If I am correctly informed, this name is formed from Te-ah-hah-hogue, the meeting of roads and waters at the same place." One early form was Te-yogh-a-go-ga. The Moravians wrote it Tiohujodha, describing its many forks. On Dwight's map it is Tionioga. It was sometimes called the Onondaga, as an easy highway from the Susquehanna to Onondaga. There is a wrong local pronunciation.

Ze-ni-in'-ge or Zeninge was the Moravian form of Chenango. It was not a Tuscarora town as De Schweinitz supposed.

CATTARAUGUS COUNTY

Al-le-ga'-ny river and town [see Allegany county]. The river was called O-hee'-yo or *beautiful river*, by the Iroquois. It may be noted that *io* often combined the idea of grandeur with beauty; something very fine. In this way they probably meant this for the *great river*.

Cat-ta-rau'-gus creek and village. Morgan gives the Seneca form as Ga-da'-ges-ga-o, *fetid banks*. Spafford said of this: "They have another [name] which signifies *stinking shore*, or *beach*, spoken Gah-ta-ra'-ke-ras, *a broad*, and this they say is the origin of our Cattaraugus, a name perfectly appropriate to the Lake shore." The resemblance to Canawaugus, in sound and meaning will be noticed. On Pouchot's map the creek appears as *R. a la terre puante*. The Seneca village of Kadaragawas was mentioned in 1780, and again in 1794 as Catoraogaras.

Che-na-shun-gau'-tau was a name for the junction of Cold Spring creek and Allegany river in Mary Jemison's early days. It was also written Teu-shun-sesh-un-gau-tau, etc.

Chi-e-ka-saw'-ne, a place east of the north bend of the Allegany river in 1795.

Con-e-wan'-go town and creek, *in the rapids*. A frequent name in differing dialects. It has also been defined *walking slowly*, and this opposite meaning may have been suggested by the slow progress against a strong current. It is not strictly a definition. A fanciful interpretation is *they have been long gone*.

Con-no-ir-to-ir-au-ley creek in Ashford has been defined *ugly stream*. This has no support. On a recent map it is Connoisa-raüley.

Da'-u-de-hok'-to, *at the bend*. Seneca village on the Allegany.

De-as'-hen-da-quä, *place of courts*. Ellicottville.

De-o'-na-ga-no or Te-o-ni-go-no, *cold spring*. A Seneca village.

De-o-no'-sa-da-ga, *burned houses*. Cornplanter's town was in Pennsylvania. These four are in Morgan's list and many of those which follow.

Ga-da'-ges-ga-o, is his name for Cattaraugus, *fetid banks*.

Ge-ne-sin-guh'-ta, an old town in Elko, mentioned by Mary Jemison.

Go-wan'-da, a village in the town of Persia. Mr Arthur C. Parker, a nephew of the late Gen. Ely S. Parker who was Morgan's able interpreter, furnishes a welcome note on this name and its origin, saying: "Go-wan-da is a contraction of Dyo-go-wan-deh or O-go-wan-da, meaning *almost surrounded by hills or cliffs*. The name Dyo-go-wan-deh, (*deh* being the modern form of the older terminal *da*) is still used by the Senecas to describe a place below

high cliffs or steep hills, especially if the hills form a bend. The name Gowanda was suggested by the Rev. Asher Wright in response to the request of the people of Lodi who wished a more appropriate and less common name for their village."

Gus-tan-goh, the Seneca name for the village of Versailles. Mr Parker interprets this *under the cliffs*.

He'-soh or Ischua, *floating nettles*. The latter is the present name of a creek and town. It was Asueshan in 1767.

Je'-ga-sa-nek. Burton creek was thus called after an Indian.

Jo'-ne-a-dih, *beyond the great bend*. A Seneca village.

Kill Buck is not an Indian name of itself, but was that of a prominent Delaware chief of colonial and Revolutionary days, sometimes called Bemineo. It has long been a local name in this county.

O-da'-squa-dos-sa, *around the stone*. Great Valley creek.

O-da'-squa-wa-teh', *small stone beside a large one*. Little Valley creek. It is the same as Squeaugheta.

O-do-sa'-gi, *clear spring water*. A new name in Machias.

O-nogh-sa-da'-go, a Seneca town near Canawago in 1744. A. Cusick defined this as *where buried things are dug up*. This might seem an allusion to the lead plates buried by the French and dug up by the Indians, were not the name so early, but caches may often have been made there. It seems identical with the name of Cornplanter's town as given above. There are several names nearly the same in sound but differing in meaning.

O-hi'-o or O-hee'-yo, *beautiful river*. Allegany river. In Mary Jemison's life it is said, "the word O-hi-o signifies bloody." This erroneous definition was the effect of associating the name with the bloody scenes enacted there.

O-so'-a-went-ha, *by the pines*, for Hasket creek, is almost the same as the next.

Os-wa'-ya creek, *pine forest*. It flows from Pennsylvania, and Morgan gave the original as O-so'-a-yeh.

San'-dus-ky postoffice has a name introduced from Ohio. In Potier's *Racines Huronnes* it is Ot-san-doo-s-ke', *there where there is pure water*. A Polish trader lived on the bay who was called Sandusky, but he probably had his name from the bay, not the bay from him.

Sque-augh-e'-ta, a creek at the north bend of Allegany river in 1795.

Te-car'-nohs, *dropping oil*, is Morgan's name for Oil creek. Ganos, the name for Oil Spring in 1721, will be recognized in the last two syllables.

Te-car'-no-wun-do, for Lime Lake, means the same as the present name.

Teu-shan-ush'-song, the present name of an Allegany Indian village, suggests one much earlier.

Ti-o-hu-wa-qua-ron-ta was mentioned by Zeisberger as the most easterly Seneca town on the Allegany in 1766.

Ti-on-i-on-ga-run-te of Guy Johnson's map, at or near Olean, may be the same. The former may refer merely to *a wooded point*; the latter to *a point which is hilly and wooded*.

Ti-oz-in-os-sun-gach-ta, a Seneca town on the Allegany, 30 miles west of the one mentioned by Zeisberger in 1766. He visited both.

To-squi-a-tos-sy, a creek east of the Squeaugheta in 1795. Great Valley creek. This differs little from its present Seneca name. *Around the stone*.

Tu-ne-ga'-want or Tunaengwant valley. As the name of a post-office it is shortened to Tuna. *An eddy not strong*.

Tu-nes-sas'-sa, *clear pebbly stream*. Seneca village at the junction of Great and Little Valley with the Allegany river.

Tu-ne-un'-gwan, *an eddy not strong*. In Carrollton. This appears above.

Tu-shan-ush-a-a-go-ta. An Indian village at the forks of the Allegany in 1789.

Yet-gen-es-young-gu-to creek, flowing into the Allegany on a map of 1798, may be derived from one of Zeisberger's names.

Although the Delawares reached this important region before the middle of the 18th century they left few surviving names on or near the Allegany river. The Senecas built some villages, and were rapidly spreading westward at that time. The wars which soon followed checked their advance, but their most important **reservations** and villages are still on the Allegany river and **Cattaraugus** creek.

CAYUGA COUNTY

Achs'-go is the name of Owasco lake in the Cammerhoff journal of 1750. On the map of Charlevoix it is Asco, and Kirkland wrote it Nascon in 1764. In every form it has reference to a bridge, though there was not always one there. It is a very old name, as will be seen.

Ca-na-da-ho'-ho, a village east of Cayuga lake on T. Kitchin's map of 1756. The name refers to *a fine village*.

Ca-yu'-ga lake and brook. A. Cusick translated this *where they haul boats out*, and I am quite sure this is the best of several definitions to be given later. It would refer to the first firm land above the extensive marshes. Hough had it "Koi-ok-wen, *from the water to the shore*, as the landing of prisoners." The Moravians usually wrote the name Gajuka, and other forms and definitions will be given separately. The earliest English form was Caiougo, and Loskiel wrote it Cajugu. The sound did not vary as much as the letters used. It was not the earliest name of the country and nation.

Cho-ha'-ro, called also Tichero and Thichero at an earlier day, was a Cayuga village at the foot of Cayuga lake in 1779. In this form it meant *place of rushes*.

Cho'-no-dote or Chondot, alias Peachtown, was a name for a village at Aurora in 1779. There was a large peach orchard there, but the Indian name did not signify this.

Choue-guen, equivalent to Oswego, *flowing out*, was first mentioned in the Relation of 1672, where it is applied to the outlet of Cayuga lake. "The river Choue-guen, which rises in this lake, soon branches into several canals." Through the marshes it had another name.

Chrou'-tons was a French form of an Indian name of Little Sodus bay, 5 leagues beyond Oswego in De Nonville's expedition of 1687.

Date-ke-a'-o-shote, *two baby frames*. Present Indian name of Little Sodus bay. This and the next three are from Morgan's list.

Dats-ka'-he, *hard talking*, is North Sterling creek.

De-a-wen'-dote, *constant dawn*, is his name for Aurora. It may have been adopted while he lived there, or may be a variant of Chonodote.

Ga-hes-ka'-o creek is Great Gully brook, south of Union Springs. It was mentioned in Cammerhoff's journal of 1750. In Onondaga it would be *big arrow*.

Ga-jik-ha'-no, *place of salt*, is the Tuscarora name for Montezuma, and varies from others.

Ga-na-ta-ra'-ge may be from Ganniatarigon (Bruyas), *to cross the lake*, as was often done, but Ganata, *a village*, is the form used, applying to the town. A better derivation would be from Gannataragon, *to eat bread*, in allusion to its hospitality. Cammerhoff mentions it as the Cayuga town nearest Onondaga.

Ga-ni-a-ta-re-ge-chi-at was a name applied to the south end of Cayuga lake in the same journal. It was local, however, and A. Cusick defined it *from here we see the lake*, being the first view the party had of it. It was also rendered *end of the lake* by Zeisberger in 1766, and this seems more literal.

Ga-ron-ta-nech'-qui was a creek between Cayuga and Owasco lakes, having this name in 1750. Garonta by itself is *a tree*, but Zeisberger gives Garontanechqui as *a horse*. Horses were mentioned near this place.

Ga-weh'-no-wa-na, *great island*. Howland island in Seneca river.

Ga-ya'-ga-an-ha, *inclined downward*, Indian village 3 miles south of Union Springs.

Ge-wa'-ga, *promontory running out*, was a village at the site of Union Springs in 1779. All the Cayuga villages were burned at that time. These three are Morgan's names.

Goi-o'-goh, *mountain rising from the water*, is David Cusick's rendering of the name of Cayuga lake.

Goi-o'-guen is an early French form for the lake, town and people.

Gwe-u'-gweh, *lake at the mucky land*, is Morgan's name for Cayuga lake. The name for lake is not expressed but understood in this. The definition hardly seems correct in application, nor is it in accordance with his interpretation elsewhere.

Ka'-na-ka'-ge, *black water*, is his name for Owasco inlet. Ka-honji means *black* in Mohawk.

Ki-hu'-ga creek and lake are mentioned in Sullivan's campaign for Cayuga.

Ki-o-he'-ro, St Stephen's mission at the foot of the lake in 1670, is the same as Thiohero, defined below.

Ko-lah-ne-kah is the name of Johnstown but Alfred B. Street in his poem of Frontenac applies it to the village of Aurora which itself occupies the site of the chief village of the nation, which was called Ko-lah-ne-kah. There is no other authority for this.

Little Sodus bay and creek. Sodus has not been well defined.

Montezuma town and marshes have their common name from the Mexican emperor.

Nas'-con lake for Owasco, as used by Kirkland.

Riviere d'Ochoueguen, the outlet for Cayuga lake in 1672.

O-i-o-go'-en or Oiogouen was a name for Cayuga used by the French in 1656. *G* was commonly prefixed.

On-i-o'-en, *stony land*, was the home of the Cayugas in 1654. For the people it was sometimes written Ouioenrhonons, involving a slight error.

On-non-ta'-re' or St René, the seat of a French mission in 1656, near but east of the present village of Savannah. It means *on a hill*, though it was on the river, but may be rendered *at the hill*. The allusion is to Fort hill, not far away, and perhaps to the small earthwork on it.

Os'-co, *bridge over water*, for Auburn, as defined by A. Cusick. Morgan also gave Dwas'-co as *bridge on the water*, and added lake to this, making Owasco lake, *lake at the floating bridge*. The bridge was not always there. [See Achsgo and Wasco]

San'-ni-o, a village at the foot of Cayuga lake in 1750, and on the east side. By a change of persons this is from gannio, *to pass the river in a canoe*. The usual course was to ferry over Cayuga lake, instead of making a long detour to the north.

Sen-e-ca river is variously written [see Seneca county].

Sgan-i-a-ta'-rees lake, *long lake*. It was thus written by Cammerhoff when at Skaneateles in 1750.

Squa-yen'-na, *a great way up*, applied by Morgan to Otter lake and Muskrat creek.

Swa'-geh river is his name for Seneca river, and is equivalent to Oswego. In one place he spoke confidently of it as meaning *flowing out*, but afterward said there was doubt of this. His definition is essentially correct.

Te-car'-jik-ha'-do, *place of salt*. Montezuma, where there are salt springs.

Tga'-a-ju is mentioned as a Cayuga village by De Schweinitz. This was the name of their principal chief, and towns were sometimes named from such men. I do not find this the case here, though Zeisberger fully described his two visits to this chief in 1766. It is purely a chief's title, given by Morgan as Da-ga'-a-yo, *man frightened*. All others define it, *he looks both ways*, which a frightened man might do.

The-ro'-tons, another name for Little Sodus bay in 1688. Also Tehirotons.

Thi-o-he'-ro or Ti-o-he-ro, *river of rushes*, a name for Seneca river in 1672. It was also the name of a village, and came from the vast beds of flags in the Montezuma marshes and near Cross lake.

Ti-che-ro, the name of Cayuga lake in Greenhalgh's journal, has the same meaning. He placed the Cayugas 2 or 3 miles from it.

Ti-onc'-tong or Tionctora is Cross lake in Cammerhoff's journal. On the map of Charlevoix it is Tiocton, and has other forms.

Ti-uch-he'-o is another form for Tiohero, in the same journal, for the north end of Cayuga lake.

Tschoch'-ni-ees, a hamlet on Payne's creek in 1750, appears in this journal.

Was'-co, *floating bridge*, is Morgan's name for Auburn. Bridges were sometimes made by the Iroquois, but usually there was none at Owasco lake, though the trail traversed the beach. When Zeisberger was there October 30, 1766, he said: "There were only two thin trees, the thickness of a man's leg, thrown over the outlet of a large lake, which had an awful depth, and as we crossed they bent so far down that you would be in water up to your knees, and therefore had to be very careful to keep your balance so as not to fall into the water." The lake had this name at least half a century earlier, pointing out some rude crossing.

Was'-gwas, *long bridge*, was Morgan's name for Cayuga bridge, once the longest in the world.

CHAUTAUQUA COUNTY

At-to'-ni-at, a place selected for a French post at the middle of the Chautauqua portage. It may be from Attentoniaton

[Bruyas], *to cause to depart*, in allusion to a fresh start, or from attona, *stairs*, from the ascent.

Ca-na-da'-way creek or Ga-na-da-wa-o, *running through the hemlocks*. Canadawa creek and Dunkirk. Spafford mentioned a portage there. Johnson called it Kanandaweron when he stopped there in 1761.

Cat-ta-rau'-gus creek and Little Cattaraugus, *fetid banks*.

Ca-yant'-ha, *corn fields*, one of Cornplanter's towns, was on the Conewango in 1787, a mile north of the 195th milepost west of the Delaware river. Cayontona and Kiantone seem derived from this.

Chaut-au'-qua lake, creek and town. The place now called Portland had the name of Chatacouit in French documents in 1753. The word has become widely known among summer schools, and has been very differently interpreted. For these reasons some space will be given to it.

L. H. Morgan wrote it Cha-da'-gweh in Seneca, Cha-da'-qua in Onondaga and Cayuga, Cha-ta'-qua in Tuscarora, and Ja-dá-qua in Mohawk; *a* as in far. He interpreted it, *place where one was lost*, and his informant was a Seneca chief. Cornplanter is said to have told Judge Prendergast, that "Chautauqua (Ja-da-queh) signified where a body ascended or was taken up. The Seneca tradition is that a hunting party of Indians was once encamped on the shore of the lake. A young squaw of the party dug up and ate a root that created thirst, to slake which she went to the lake and disappeared forever. Thence it was inferred that a root grew there which produced an easy death; a vanishing from the afflictions of life." This may be easily reconciled with Morgan's definition. The account goes on that Cornplanter alluded to this in speaking against Phelps and Gorham:

Another, who will not think of dying by the hand of his father or brother, says he will return to *Jadaqueh*, eat of the fatal root, and sleep with his fathers in peace. *Hazeltine*, p. 41-42

Other proposed meanings are *place where a child was swept away by the waves*, and *bag tied in the middle*, in allusion to the form of the lake. These may be dismissed. Spafford's definition has this in its favor, that in early Mohawk the word for *fog* was otsata. He said:

I terminate the first (Chautauqua) with an *a*, because I sometimes hear it pronounced by strangers, in two syllables, as well as that this orthography comes nearer the Indian pronunciation. The following is written from statements given me in 1815, and subsequently, by several chiefs and interpreters of the Indian tribes in the western part of this State. In their language there is a phrase, or *word-in-their-manner*, signifying *of the fog, at the fog, foggy place*, etc., spoken *Ots-ha-ta'-ka*, with long sound of *o*, and the broad of *a*, except of the last letter, *a* short, almost like *e*.

This would seem conclusive, but has been disputed. In the *Glen Echo Chautauqua*, August, 1891, Mr Albert S. Gatschet had an article on this name. Mr J. N. B. Hewitt had told him that "the first two syllables are both pronounced short," and gave the original name as T'kantchata'kwan, "one who has taken out fish there." This pronunciation disagrees with all writers, early and late, unless the prefix is meant. He said, "There exists an old tradition that the Indians of the vicinity took out fish from Lake Erie to stock Lake Chautauqua." He thought Cattaraugus creek was the place stocked. Mr Gatschet gave the story of Dr Peter Wilson, an educated Seneca (Cayuga) chief: "A party of Senecas were returning from the Ohio to Lake Erie. While paddling through Chautauqua lake, one of them caught a strange fish and tossed it into his canoe. After passing the portage into Lake Erie, they found the fish still alive, and threw it into the water. From that time the new species became abundant in Lake Erie, where one was never known before." Hence they called the place where it was caught, Jah-dah-gwah, the elements of which are Ga-joh, "fish," and Ga-dah-gwah, "taken out." By dropping the prefixes, according to Seneca custom, the compound name "Jah-dah-gwah" was formed.

In Schoolcraft's Seneca vocabulary Kenjuck expresses *fish* in general, gahquah being used for *bass*. The Onondagas call fish ojoontwa, nor does this derivation have much support from other vocabularies. For the early name Evans' map of 1758 has Jadachque, and on the boundary map of 1768 it is Jadaghque on Lake Erie. Rev. Mr Alden said the name, as pronounced by Cornplanter, was, Chaud-dauk-wa. It is a Seneca name, of course, in its later form at least, and "according to the system of the late Rev. Asher Wright, long a missionary among them and a fluent

speaker of their language, it would be written Jah-dah-gwah, the first two vowels long and the last short." This disposes of pronunciation.

In his expedition to the Ohio in 1749, De Celoron wrote it Chatacoin and Chatakouin, and in Bonnecamps' journal of the same expedition it is Tjadakoin. The lead plate brought to Governor Clinton had Tchadakoin on it. Pouchot's map has Schatacoin. R. for the outlet of the lake, and allowance for French pronunciation must be made in all these forms. A place on Lake Erie is quite as often indicated as Chautauqua lake. Thus, in an account of Marin's operations in 1753, the French first arrived at Chadakoin on Lake Erie and commenced a fort. "The river of Chadakoins" was found too shallow for vessels, and they went 15 leagues west. Then they determined to build "two forts at Chadakoin, one of them by Lake Erie, the other at the end of the carrying place at Lake Chadakoin," indicating that the name was of a general character. D. Cusick wrote it Geattahgweah.

Co-ne-wan'-go creek and river, or Ga'-no-wun-go, *in the rapids*. These are sometimes Conewango river and Chautauqua creek. This was spelled Kanaaiagon on De Celoron's lead plate buried in 1749, but Chanougon in his journal. On Bonnecamps' map it is Kananouangon. There was a village near its mouth bearing the latter name.

Con-non-dau-we-ge'-a, a creek south of Cattaraugus creek, is mentioned in land purchases and is Canadaway.

Di-on-ta-ro'-go was a name for Attoniat.

Ga-a-nun-da'-ta, *a mountain leveled*, is Silver Creek.

Gen-tai-e'-ton was an Erie village where Catharine Gandiaktena was born. She was a convert at Oneida, where she was married. The town may have been here or in the south part of Erie county.

Gus-da'-go, *under the rocks*, is Morgan's name for Cassadaga lake and creek. It is Cosdauga on Dwight's map.

Gus-ha'-wa-ga, *on the body*, was Morgan's name for Erie, Pa.

Jo-nas'-ky or Ka-sa-no-ti-a-yo-go, a carrying place where the French intended building a fort at one end.

Ka-no-a-go'-a, *a great door*, is on Pouchot's map of 1758, but

seems south of the line, and may be meant for Conewango. This would be defined differently.

Kau-quat'-kay, principal Erie fort according to D. Cusick.

Ke-on-to-na or Ca-yon-to-na, an Indian village of 1789, was on the west branch of Conewango river. From this comes Kiantone.

Ko-sha-nu-a-de-a-go, a stream flowing south across the Pennsylvania, seems the Kasanotiyogo of the French writers.

Oregon postoffice. This introduced name is used elsewhere in New York, and the meaning has been much discussed. Jonathan Carver heard of such a river in 1766, but it does not belong to the Oregon dialects, though there is an Okanagan river in that state. The name may be Algonquin, with the meaning of *great water*, but is more probably a Dakota word. Carver mentioned it as a great river flowing into the Pacific, and called it "Oregon, or the river of the West." Bryant first used it after Carver, in his poem of *Thanatopsis*, written in 1817: "Lose thyself in the continuous woods where rolls the Oregon." Some have derived it from *Origunum*, an herb, but this is an error. Nor does it come from the Spanish word, huracan, a wind, originally from the Mexican and familiar to us as a hurricane. A popular interpretation has been from the Spanish word orejon, a pulling of the ear, or lop ears, but Carver undoubtedly had it from the Indians, and this source should be accepted. This is partly Bancroft's decision in the full discussion in his *Pacific States*, and his words may be quoted:

Therefore the summing of the evidence would read *Oregon*, invented by Carver, made famous by Bryant, and fastened upon the Columbia river territory, first by Kelley, through his memorials to Congress and numerous published writings, begun as early as 1817, and secondly, by other English and American authors, who adopted it from the three sources here given.

Wan'-go is shortened from Conewango.

CHEMUNG COUNTY

Mount Ach-sin'-ing, *standing stones*, was south of the Chemung and opposite Sing Sing creek. It is a Delaware name.

Ach-sin-nes'-sink, Assinissink, Asinsan or Atsinsink, *place of small stones*, was a Monsey or Delaware village on the east side of

Sing Sing creek, in the town of Big Flats. French says it was called after John Sing Sing, a friendly Indian, but it was known by this name in 1758. Gen. J. S. Clark would seem to extend it farther up the river, into Steuben county, making it a scattering settlement. It is usually defined *stone upon stone*, in allusion to the peculiar rocks along the river. On Guy Johnson's map of 1771 it is Sin Sink.

Cayuga branch was a frequent name for Chemung river.

Ca-yu'-ta creek and postoffice. This may be from Gahato, *log in the water*.

Che-mung' has various forms, as that of Skeemonk in 1777, and Shimango in 1779. In 1757 the French spoke of the "Loups of Chaamonaque' or Theoga," meaning the Delawares living at Tioga. It was written Shamunk in 1767, but usually Chemung. The river and an Indian village bore this name, which meant *big horn*. The village was burned in 1779. Zeisberger has Wschummo for *horn*, and the locative may be added. Spafford said: "Chemung is said to mean *big horn*, or *great horn*, in the dialect of the Indian tribes that anciently possessed this country. And that a very large horn was found in the Tioga or Chemung river is well ascertained." This was a Delaware name, and the river had another of similar meaning. In Schoolcraft's larger work [5:609] is a communication from Thomas Maxwell, who gave the usual definition and said that the name came from a large horn or tusk found in the river. Of course this must have been in colonial times to have originated the Delaware name. The early settlers found a similar one in the stream in 1799. It was sent to England, and an eminent scientist called it the tusk of an elephant or some similar animal. In 1855 Mr Maxwell added:

One of much the same character was found on an island in the river below Elmira, a few weeks since, and it is now here. I have recently examined it. It is about 4 feet in length, of the crescent form, perhaps 3 to 4 inches in diameter. Capt. Eastman saw it yesterday and with others who have seen it pronounced it to be ivory, and a tusk of some large animal, probably now extinct. This is the third horn or tusk which has been found in the Chemung so that the name is likely to be perpetual.

Con-e-wa-wa-wa, Ka-no-wa-lo-hale, and Ka-na-wa-hol-la, *head on a pole*, are different forms of a favorite name given to a village

which was burned at Elmira in 1779. It was mentioned in 1778 as Kannakalo, a town on the Tioga branch.

Con-on-gue, according to French a Delaware name for the Chemung, signifying *big horn* or *horn in the water*, in that language, but Gallatin says that konnongah is *horn* in Seneca. I do not recall such a word.

Eh-la-ne'-unt, a place above Tioga Point, where French Margaret's son-in-law lived in 1758. She was one of the Montour family.

Ga-ha'-to, *log in the water*, is given by Morgan as a Seneca name for Chemung river.

Gan-ho'-tak creek was mentioned by Cammerhoff in 1750. General Clark thought this Newtown creek, which is too far west. Wynkoop creek seems better. It may be derived from the last name.

Ka-his-sack'-e was a place mentioned in the same journal, and so called from the number of very tall trees. It was between Gan-hotak creek and Cayuta lake, and may be compounded of garhison, *to make a forest*, and hetke, *high*.

Ko'-bus town was called after one of its noted Indian warriors, and was on the north side of Chemung river, opposite Hendey's creek and in the southwest corner of the town of Elmira. It seems a contraction of the name of Jacheabus, a noted chief who lived there.

Ru-non-ve'-a, *place of the king*, according to A. Cusick, perhaps because the British arms were there displayed. It was a village at Big Flats, burned in 1779.

She-ag'-gen or Theaggen, on the Susquehanna east of Elmira, is on Pouchot's map and is probably Tioga.

Skwe'-do-wa, *great plain*, is Morgan's name for Elmira. This is a frequent name, but of varying form.

Tu'-te-lo was an Indian village on the Chemung, near Waverly. The inhabitants were southern Indians, sometimes called Toderigh-roonas.

Wil'-le-wa'-na or Wilewana is a Delaware word, meaning *horn*, and the name of a village on the Chemung in 1768, when it was mentioned by Zeisberger. The people there tried to make his party return. In the Sullivan campaign a town but not the river

was called Chemung. From Tioga to Elmira the stream was called either the Tioga or the Allegany branch. Several journals mention the union of the Cayuga branch with this at Elmira. This branch had its name from the Cayuga village of Ganatocherat, near Waverly. For a long time all this territory belonged to the Cayugas.

CHENANGO COUNTY

An-a-jot'-a. This name appears in the Moravian journals for the Chenango river above Chenango Forks. By it they could reach the Oneida villages, the largest of which they called Anajot, equivalent to Oneiyout.

Ca-na-sa-was'-ta or Canasaweta is a creek in Plymouth, running to Norwich. It might be from Gannonsawetarhon, *a cabin between two others*.

Che-nan'-go is called O-che-nang or *bull thistles* by Morgan and the Onondagas. The name has many local applications.

Ga-na'-so-wa-di is Morgan's name for Norwich, and A. Cusick defined it as *the other side of the sand*. It is the same as Canasaweta.

Ga-na'-da-dele, *steep hill*, is Sherburne.

Gen-e-ganst-let creek and lake. According to A. Cusick this may be San-ne-ganst-let, *at the sulphur spring or marshy place*. This is probably correct. There are suggestive words in Bruyas, as Gannegastha, *to love to drink*, and gaiagense, *to go out by or on anything*.

Ot'-se-lic river and town. The name has been variously interpreted, and definitions will be found under the head of Broome county.

Schi'-o is another name for this river in a Moravian journal of 1753.

So-de-ah'-lo-wa'-nake, *thick-necked giant*, is Morgan's name for Oxford. It may be a reference to D. Cusick's story of a troublesome giant who lived on the Susquehanna.

Ti-en-a-der'-ha. "Teyonno derro, or the fork, the Indian word signifying the meeting of the branches." 1756. *Pa. Col. Res.* 7:68.

U-na-dil'-la is the usual Oneida form, given in Morgan as De-u-na'-dil-lo, *place of meeting*.

CLINTON COUNTY

Cher-u-bus-co is a Mexican name applied to a village in the town of Clinton.

Og-ha-ron'-de was a place on the west shore of Lake Champlain, mentioned in Capt. John Schuyler's journal of 1690. It seems to have been considerably north of Plattsburg, and may refer to some notable tree.

Pa-pa-qua-ne-tuck, *river of cranberries*, according to Sabattis, an Indian hunter and guide, is Ausable river. Pakihm is Delaware for *cranberries* and po-po-kwa the Abenaki form.

Pe-ru, a town so called from its mountainous character.

Sal-a-sa'-nac is the name for Saranac river on Sauthier's map.

Sar'-a-nac river, town, pond and falls. No meaning has ever been assigned to this, and it is probably but part of the original name, the terminal of which, saranne, means *to ascend*. The reference might be to the river or the gradual rise of the land.

R. Serindac, 1755, on the map of French grants, is the Šaranac.

R. Scomotion and cape on the map of New Hampshire grants, are at Cumberland Head. This name is a corruption of the next.

Squin-an-ton or Squeononton, *a deer*, is the name of Cumberland Head. It was called Point Squewonton or Squenonton in 1756, and is derived from the old Mohawk word Oskennonton, deer, as given by Bruyas. He thought this came from Gaskennonton, *to go to the land of souls*, "because it is a timid animal, which always thinks itself dead." Schoolcraft has oskoneantea for deer in Mohawk. It differed in other dialects. Cap Scononton, 1748, on the map of French grants, is the same.

Sen-hah-lo-ne is a name for Plattsburg. This was from Sabattis, and from the source might be considered Algonquin, though it has every indication of an Oneida word. So strong is this appearance that A. Cusick interpreted it, *he is still building*, but it is Algonquin.

There were no Indian towns in this region. For two centuries at least it was a border land, traversed mostly by hostile parties. Even earlier it was mainly frequented by hunters and fishermen. It may be remarked that though Champlain gave his own name to the lake, the country east of it was known as Irocoisia in 1616

and the lake itself shared in the name. In 1609 the Indians told Champlain that the Vermont shore and mountains belonged to the Iroquois. Yates and Moulton cite a map of 1671 in which the lake was called Lacus Irocoisi, a description in 1662 in which it appears as Lacus Irocoiensis, and a later map calling it Lac Champlain *ou mer de Iroquois*. Van der Donck called it the lake of the Irocoys in 1655, but confused it with Lake Ontario. That lake, the Richelieu and St Lawrence river, were often called after the same people.

COLUMBIA COUNTY

Most of the Indian names of this county are in old patents, mainly that of Livingston manor. All are Algonquin. A few survive, but the early ones are variously written, even in the same document. Some variations probably came in transcribing.

Ac-a-wai-sic, or *boundary rock*, was the great stone in the southeast corner of the boundary of Livingston manor.

Ac-a-wan-uck, *boundary place*, is another name for the same spot.

Ack-kook-peek lake, or *snake lake*, was on the Taghkanick tract. From this Copake was derived.

A-hash-e-wagh-kick or Ahashewaghkameek, is a creek in the northeast part of the manor, distinguished by a stone heap. There was a hill of the same name.

Che-co-min-go kill, on a map of 1798, was *place of eels*, being one form of Shekomeko.

Copake or Cookpake, the first being the present name of a town and lake. This was Kookpake on the map just mentioned, being derived from achkook, *snake*, and paug, *pond*, making it snake lake, as above.

Gogh-komck-o-ko, in *N. Y. Colonial Laws*, 1723, seems another form of Shekomeko.

Kach-ka-wy-ick west of a mountain on the manor. It was also written Kachkawayick, Kachkanick and Kachtawagick.

Kah-se-way or Kesieway creek, near Claverack. It is said to be the Dutch name of the Indian owner of adjoining land, variously spelled. He often appears in early Dutch records. Kiessiewey's kill was mentioned in a land sale at Schodack in 1678.

Ke-han-tick was a tract of corn land bought in that year.

Ke-nagh-te-quat was a small creek.

Kick-ua or Kickpa, one of three tracts of flat lands on the manor and near the Hudson, in 1683. This was on Roeloff Jansen's kill.

Ma-chack-o-esk was land on both sides of Kinderhook creek.

Ma-hask-a-kook, a cripple-bush at some distance east of the river and opposite Saugerties creek. I find no definition of this bush in any dictionary or botany, but it means a creeping or sprawling bush, perhaps a species of *Viburnum*. The name often appears in early papers, and some of the natives were Cripple Indians. The Indian name here used refers to a snake, and probably the copper-head.

Man-an-o-sick, a hill on the south line of the manor. The name may be from *manoonsk*, *clay*, with locative.

Mat-tash-uck hills in Gallatin may be derived from *mattasu*, *not far off*, with note of location.

Ma-wa-na-gua-sick, or Wawanaquasick, was on the north line of the manor, "where the heapes of stone lie . . . which the Indians throw upon another as they pass from an ancient custom amongst them." It is also written Mawanapquassek. Ruttenber defines it thus: Wawa is plural, na is *good*, quas is *stone* or *stones*, ick is *place*. In the map and patent Mawanaquasick is clearly preferred, and it may be rendered Mawuni, *gathered*, and quassick, *stones*, referring to the heaps.

Ma-wich-nack, *where two streams meet*, the junction of Nachawachkano and Twastawekak creeks. It was the name of the flat.

Ma-wi-eg-nunk or Mawighunk patent in 1743. It may mean *place of assembly*.

Min-nis-sich-tan-ock, where the boundary of the Taghkanick patent began, on the northwest side of Roeloff Jansen's kill. It is also written Misnisschtanock and Minnischtanock. It seems derived from *minneash*, *nuts* or *fruits*, with locative.

Na-cha-wa-wach-ka-no creek, flowing into Twastawekak or Claverack creek, in the south part of the manor.

Na-ka-o-va-e-wich or Nakawiwick was land at the southeast corner of the manor. There is mentioned also, "A rock or great stone on the south corner of another flatt or piece of low land, called by the Indians Nakaowasick." This might apply either to

the flat or stone, the word here suggesting the latter. The same stone is elsewhere called Acawaisic, requiring only the addition of an initial letter to make it identical with the form last given.

Na-na-pen-a-he-kan, a stream near the stone heaps, which is called Na-nah-pan-a-ha-kin on a map of 1798.

Ne-kan-kook or Nickan Hooke was one of the three flats on Roeloff Jansen's kill. Called also Nichankook.

No-wan-ag-quas-ick is east of Claverack kill on Sauthier's map. It is the same as Mawanaquasick.

Nuh-pa, one of the three flats, was also called Kichua and Kichpa. It may be from nuppe, *water*.

O-ya-tuck or Oyataak, *he dwells at the river*, is mentioned in the *New York Colonial Laws* of 1723. It was east of the manor and the people living there were to work on the road.

Pa-ne-schen-a-kas-sick was a piece of woodland bought in 1678. The name alludes to stones.

Patt-kook was a tract mentioned in 1685. Ruttenber said: "The village of Claverack was 5 miles from the Hudson. It was known by the Indians name of Pottkoke."

Pom-pon-ick creek was near Kinderhook, and the name may have been derived from pompuonk, *playing or recreation*.

Quee-chy postoffice. The name seems abbreviated from the next.

Quis-sich-kook, a small creek northeast of Roeloff Jansen's kill.

Sa-as-ka-hamp-ka or Sackahampa was a place east of the Hudson and opposite Saugerties creek in 1683. In 1684 it was written Swaskahamuka. The map called it a dry gully.

Sa-kah-quā, Sahkaqua and Sakackqua are variations of the name of the eastern angle of Livingston manor. A large pine tree was marked there, and this was about 2 miles north of Acquasik, *the big rock*. It was a flat piece of land near "five linde or lime trees."

Sank-he-nak or Roeloff Jansen's kill in 1683. This may be from sonkippog, *cool water*. Rutenber said it was the boundary between the Mahicans and Wappingers, bringing a change in geographical names.

Scom-pa-muck was on the site of the village of Ghent. According to Schoolcraft Scompomick was a stream and valley there. Spafford said: "There is yet in some use, particularly among the old fashioned Dutch people, a very odd name for this neighbor-

hood, say the Van Ness place and J. C. Hageboom's, Squampanoc, or Squampaaniac, but nobody knows its origin." Squam usually refers to a rocky summit, but the whole word might also be applied to a fishing place of some kind.

Ska-an-kook or Skaanpook was a creek which became the Tawas-tawekak lower down.

Tagh-ka-nick or Tacahkanick lay east of Roeloff Jansen's kill. Ruttenber says that it was at first a local name, though now having a wide range. Locally it is pronounced Toh-kon-ick, and is said to have been the name of a spring on the west side of the mountain in Copake. This has suggested the interpretation as *water enough*. It is now usually applied to the mountains and town, and from the former geologists have the term Taconic. Some have defined this as *forest* or *wilderness*. Zeisberger has Tachannike, *full of timber*, and this seems a good definition for the local name. Mr Tooker discussed the name at some length, with a different conclusion. He said that a place near Shekomeko was called K'takanatshau, *the big mountain*, and that Ket-takone-adchu, *a great woody mountain*, is the proper title of this range.

Tak-ki-che-non was a meadow bought in 1678.

To-was-ta-we-kak or Twastawekak is now Claverack creek. The upper part was called Skaankook.

Wa-cha-ne-kas-sick was a creek opposite Catskill in 1683, when the first purchase for the Livingston manor was made. The name may be from Wadchinat, *to come out of*, and quassick, *stones*, i. e., *a stream from a stony place*. It is also written Wackanhasseck, Wachankasigh and Wackanekasseck, suggestive of other names.

Wa-peem Wats-joe, *east mountain*, is said by Mr Tooker to have been the Indian name of Karstenge Bergh, a place called from an Indian to whom the Dutch had given a name. Wadchu is *mountain*.

Wash-bum mountains are on a map of 1798.

Wa-wa-na-quas-sick, at the heaps of stones, may differ from the other form in meaning by deriving it from wauwanot, *witness*, and quassick, *stones*, thus making it *stones of witness*.

Wa-we-igh-nunck patent, 1743.

Wa-wi-jeh-tan-ock, *land about a hill*, is Tooker's name for a place in this county.

Wa-wy-ach-ton-ock is the same. A path led across the manor to this, but the place is not given.

We-ba-tuck postoffice may be from wompatuck, *a goose*.

Which-quo-puh-bau was the southwest corner of Massachusetts.

Wich-qua-pak-kat, at the south end of Taghkanick hills, and also Wichquapuchat in the southeast corner of the main part of the manor, are other forms of the same name.

Wich-qua-ska-ha was one of the three flats mentioned. Written also Wicquaskaka and Wuhquaska.

Wy-o-man-ock or Lebanon creek.

CORTLAND COUNTY

Che-nin'-go creek, *bull thistles*, is a variation of Chenango, nearly approaching the earlier Otsiningo.

Gan-i-a-ta-re-gach-ra-e-tont or Ganiataragachrachat is mentioned in Spangenberg's journal of 1745. J. W. Jordan placed the name at Crandall's pond, southwest of Cortland, and A. Cusick defined it as *long lake*. I am inclined to think it means *at the end of the lakes*, being, of a considerable group of ponds, the farthest from Onondaga.

Gan-i-a-ta-res'-ke or Gannerataraske is Big lake in Preble. Spangenberg passed it twice in 1745. A. Cusick interpreted this *on the way to the long lake*, a larger one lying farther north. It is much like the next.

O-nan'-no-gi-is'-ka, *shagbark hickory*, is Morgan's name for Cortland and the upper part of Tioughnioga river. It has other forms.

O-nas-ga-rix'-sus seems the same word and was probably Mount Toppin. It is on Evans' map of 1743, and is not distinct. Gen. J. S. Clark read it Onegarechny, but the likeness will be seen in either case. A legend belongs to it of the descent of the daughter of the Great Spirit on its summit to give the Indians tobacco, pumpkins and corn. It is quite near Ganiatareske or Big lake.

O-no-ga-ris'-ke creek rises as an early navigable stream in the lake just mentioned, and first appears in Zeisberger's journal of 1753. It is the west branch of the Tioughnioga, and the name may be compared with some already given.

* O-no-ka'-ris, between Onondaga and Binghamton, seems the same, and was mentioned by Zeisberger.

O-no-wa-no-ga-wen-se was mentioned in a land treaty as a tributary of the river from the west, and suggests preceding names.

Ot'-se-lic river flows through the southeast towns.

O-we'-go creek and hills are in Harford.

Ragh'-shongh creek was north of Onowanogawense, perhaps referring to a child.

Schi'-o, a name in a Moravian journal for Otselic river, has been mentioned.

Skaneateles lake and inlet, *long lake*.

Te-wis'-ta-no-ont-sa'-ne-a-ha, *place of the silversmith*, is the name of Homer. Owheesta is used by the Onondagas for any metal, but they had a special liking for silver ornaments.

Texas Valley is a postoffice in Marathon, called after a southern tribe first mentioned by La Salle in 1689.

Ti-ough'-ni'-o-ga river was called Tiohujodha by the Moravians in 1753. There are various forms of the name, and its meaning of *forks of the river*, or *meeting of waters*, is as significant at Cortland and elsewhere as at Binghamton. Ascending the river in 1753, Zeisberger came to Chenango Forks and said: "The branch on the left, turning to the northwest, is the largest and is called Tiohujodha." Near Cortland he took the northeast branch, saying, "we continued our course in the Tiohujodha." The other branch was the Onogariske. On Dwight's map it is the Tionioga, which may be followed in pronunciation. It may well be termed *a river of forks*, and Zeisberger mentioned four of these, beginning at the Susquehanna [*see Broome county*]. At one time it was called the Onondaga, as leading to that town, and Teyoghagoga was an early form.

DELAWARE COUNTY

This county has a mixture of Delaware and Iroquois names, the former being most frequent.

An-des, an introduced name for a town and mountains. Though used for a great mountain range the name is said to be from the Peruvian word *anti*, signifying copper or metal in general.

Ad-a-quag-ti-na, Adagughtingag, Adiquitanga and Adagegtin-gue are some of the various forms of the Delaware name of Charlotte river and its branches in Davenport and Kortwright.

There are many early references to it by these names. Sir William Johnson named it Charlotte in honor of that queen.

As-tra-gun-te-ra was a tributary of the Mohawk branch of the Delaware. The name may be from the Mohawk word atrakwenda, *a flint*.

A-wan'-da creek, an affluent of the Susquehanna. Awan is Zeisberger's Delaware word for *fog* or *dew*, but the name is suggestive of Iroquois origin, and possibly contracted from Tonawanda.

Ca-do'-si-a was defined by A. Cusick as *covered with a blanket*.

Can-ni-us-kut-ty has been interpreted *a creek*, and is a tributary of the Delaware in some land papers. French wrote it Camskutty.

Che-hoc'-ton or Sho-ka-kin, at the forks of the Delaware in Hancock, is said to mean *union of streams*, but there seems no good reason for this. The first name may be from Geihuhacta, *a river bank*.

Chil'-o-way is from the name of a Moravian Indian convert.

Coke-ose, or *owl's nest*, was a name for Deposit. Gokhoos, however, is the Delaware word for *owl*, without reference to a nest. Cookhouse is said to have come from this, being written Kookhouse in 1777.

Cole-ti-en. Some Indians had gone to this place or Auquago in 1777. I think they were different places, and that this was called Kloltin, *he contends*, originating the local name of Croton.

Cook-qua-go or Cacquago, *place of a woman's or girl's skirt*, according to A. Cusick, was a branch of the Delaware river. This name may have been used because the Iroquois called the Delawares *women*, and often made figurative allusions to their clothing. As before said, Boyd derived it from Kekoa, *owl*, and gowa, *great*.

Cro'-ton creek and village, in Franklin, may have had this name from Westchester county, or it may have had a local origin. It has been derived from kenotin, *the wind*, and also from kloltin, *he contends*.

Keht-han-ne, *principal or largest river*, was a name for the Mohawk branch of the Delaware, distinguishing it from the other.

Len-a-pe-wi-hit-tuck is *the river of the Lenape* or Delawares, Lenape being their word for *man*, adding wak to express *men*. It gave the idea that they were men surpassing all others, a feature of several national titles. The Iroquois called them women, claim-

ing the name of real men for themselves. Hittuck is a river whose waters may be driven in waves. Names and settlements on this river were mostly of the Delaware nation. It is remarkable how a British nobleman's name has become so identified with this people as to seem native to the soil. Their various tribes now share the name.

The Mohawk branch is so called because it comes from the Mohawk country. One derivation is from mohwhau, *he eats him*.

Mon-gaup valley. This name has been defined *several streams*, but not with certainty.

Ne-hack-a-mack, an old name for a branch of the Delaware, may mean *a point where they fish*.

On-o-wa-da-gegh, a Mohawk village of 1766. A. Cusick defined this *white clay or muddy place*.

Ou-le-out creek and postoffice. This was called Au-ly-ou-let in the purchase of 1768, and Owl-i-hout in 1791. A. Cusick rendered this *a continuing voice*, as though of flowing water.

O-wa-ri-o-neck, a tributary of the Susquehanna on Sauthier's map.

Pa-ka-tagh-kan was an Indian village a mile from Margaretsville, at the mouth of Bush kill. This was on the Popachtan or Papotunk branch on Sauthier's map. Under the head of Middletown Spafford said: "There is a local designation of a part of this town, by the name of Pakatakan, little used." It may be derived from pahketeau, *he makes it clean*.

Pe-pach-ton river and Pepacton postoffice. Also called Popacton, Papakunk and Papatunk. Colonel Bradstreet claimed lands at Popaughtunk in 1771, and the river was thus called a little later. It may be derived from popocus, *partridges*, with note of location.

Pas-cack river is mentioned in *New York Colonial Laws*, 1742, and may be here or in Orange county. It may come from pachsa-jeek, *a valley*.

Shin-hop-ple is a Delaware name, suggestive of Pennsylvania origin.

Sho-ka-ken was mentioned in 1777, and is an Algonquin word. It may have its root in sokaanon, *it rains*, or in its primary meaning of *pouring out water*, in allusion to its site at the forks of the Delaware, where one stream was poured into the other.

Ska-hun-do'-wa, *in the plains*, for the Delaware according to Morgan. *Great plain* is better.

Ska-wagh-es-ten'-ras, now Bennett's creek, is on Sauthier's map. Ta-co'-ma is a western name introduced.

Te-whé'-ack, a tributary of the Mohawk branch of the Delaware, is on Sauthier's map. It may be derived from tauwatawik, a Delaware term for *uninhabited land*.

Ut-sy-ant'-hi-a lake, or Ote-se-ont-e-o, *beautiful spring*, i. e. cold and pure, at the head of Delaware river. It was often mentioned in early documents and was once an angle of Albany county. Halsey calls it Summit lake, but French distinguishes the two names, making the former a lake 1900, and the latter one 2150 feet above tide. Though not in the place indicated, Ut-sy-ant'-hia is probably the Sateiyienon of Pouchot's map.

DUTCHESS COUNTY

Ac-qua-sik, the *big rock* at one corner of the Livingston manor, was used as a starting point in the survey of 1743, but is a little outside of this county.

A-quas-ing hardly differs from the last in form, but refers to a *stony place* or creek in another place. In the survey of the Great Nine Partners' tract a spot was mentioned "At the creek called Aquasing by the Indians, and by the Christians Fish creek." There the line began.

A-po-qua-gue is *round lake* according to Ruttenber. It is now called Silver lake and is in the west part of Beekman township.

Au-sa-te-nog valley, mentioned in these surveys, seems a form of Housatonic.

Ca-brick-set was a place in the Little Nine Partners' tract.

Cal-ko-e-whock was over against Metambesem in 1722.

Canoe is the inappropriate name of a hill in Washington township.

Che-kom'-i-ko is Shekomeko creek in the towns of Northeast and Pine Plains.

Cro'-ton river is partly in this county.

Ea-qua-quan-nes-sinck, the land adjoining the next and on the Hudson, is nearly the same in form.

Ea-qua-ry-sink or Equorsingh, a name of Crum Elbow creek, may be from ahquae and mean a *place at the border*. A more probable derivation would be Eghquaons, *high sandy banks*.

Grand Sachem mountain, in the town of Fishkill, retains an Indian title.

New Hackensack village is in Fishkill. This New Jersey name means *lowland*.

K'tah-ka-nah-shau has been translated *big mountains*, and is sometimes applied to those in this country.

Man-ca-pa-wi-wick was a small stream near Mansakin meadow.

Man-sa-ken-ning, 1686, is now Jackomyntie's Fly. It seems the same as the next.

"A fresh meadow called Mansakin" was part of the line of the Eaquaquannessinck tract.

Mat-a-pan, near Poughkeepsie and on the line of the Veil tract, seems referred to in a purchase of June 15, 1680. These tracts were sold on Mynachkee (?) kill. One included the creek from the river to the second fall, called Matapan, 3 miles from the Hudson, and Papakaing kill among others. Trumbull said that Matapan meant *sitting down place*, referring to a portage. Such a meaning seems improbable here.

Mat-te-a-wan mountains, village and creek. Ruttenber thought Moulton wrong in calling the Highlands by this name, and said it was the Indian name for Fishkill creek, usually defined *good furs*. He preferred *little water* or *motion*, or else *large water in the valley*, for the lower part of the creek. The definitions are far apart. Schoolcraft made the meaning *enchanted furs* or *skins*, not merely good furs. Brodhead derived it from *metai*, *magician*, and *wian*, *skin*; that is, *charmed skin* or *fur*. It has been also defined as *council of good fire*. Spafford said of the Matteawan mountains: "These were called Matteawan by the aborigines, the country of good fur, their name also for the creek, that we now call Vis-kill, and Fishkill, a Dutch name old enough to be legitimate, but not half so old or so appropriate for a range of mountains as Matteawan."

Ma-wen-a-wa-sigh, Great Wappinger's kill. Maevenawasigh is the same. Ruttenber defined this as *a large waterfall*, while others make it *large and good stream and cascade*.

Me-tam-be-sem, 1688, is now Sawmill creek.

A tract called Mi-nis-singh and a waterfall called Pooghkepsingh, in the Highlands, were a free gift from an Indian, May 5,

1683. The former seems equivalent to Minisink, and the latter interferes with the usual definition of Poughkeepsie.

My-nach-kee is an erroneous rendering of Wynachkee.

Nan-ca-po-nick was another name for the small creek near Mansaking.

Na-ni-o-pa-co-ni-oc, Schoolcraft's name for Crum Elbow creek, is much like the last.

O-swe-go village is in the town of Union Vale.

O-was-si-tan-nuck was a place on the south bounds of Spragg's land. It may be derived from awosachtene, *over the hill*.

The Pachany Indians were placed at Fisher's Hook in 1632, by Wassenaer.

Pan-do-wick-ra-in is one of Schoolcraft's names for Fallkill. It is elsewhere mentioned as a fall called Pendanick Reen. It may be related to pindalanak, *white pine*.

Pa-pa-ke-ing kill has been referred to in connection with the Viel tract in 1680. It may be from paupock, *partridge*, with locative.

Pi-et-a-wick-quas-ick was a name for Poughkeepsie creek, from pehteau, *it foams*, and quassic, *stone*. Schoolcraft said that Pietawisquassic was the name of Caspar creek below Barnegat.

Pogh-quag is a village and the name is said to be one formerly borne by Silver lake. It is also called Poughgaick. Rutenber defines the name as *round lake*. Poquag by itself means merely *a hole* or hollow, while petuhki is *round*. Trumbull has *cleared land* for poquaig, and this seems the meaning here. It might also be corrupted from Pohkepaug, *clear pond*.

Pops-ick pond was on one line of the Little Nine Partners' tract, and may refer to a place for recreation.

Pough-keep'-sie was called *safe harbor* by Schoolcraft from Apo-keepsing, but this derivation and meaning have been much doubted. Spafford gave the same meaning and origin, this definition being evidently of early date. The boundary was described in 1680 as "beginning at a creek called Pacaksing, by the riverside." In 1683 an Indian made a free gift of a waterfall in the Highlands, called Pooghkepesingh, and certainly *safe harbor* would not apply to this. Pogkeepke, Pokeepsinck, Poghkeepke, Picipsi and Pokipsie are other early forms. At one time the name was applied to a

pond near the city, and defined as *muddy*. This has little support, but the name may have some relation to water.

Qua-ne-los, a creek in Rhinebeck in 1686, suggests the following name.

Qua-ning-quois was mentioned over against the "Klyne Esopus effly" in 1703. In the same year it was called Quaningquious, a tract in Beekman then patented. The first part of the name refers to anything long or high, as trees or animals. Qannuhque means simply *it is high*.

Quer-a-po-quett was the beginning of the Sackett tract.

Sa-ka-qua, in surveying the Little Nine Partners' tract, was mentioned as a corner of Livingston manor, where a pine tree was marked.

Se-pas-co lake in Rhinebeck. In 1695 Beekman asked for a patent for land opposite Esopus creek and called Sepeskenot. This was in Rhinebeck, and some have placed Sepascot Indians there. The original name suggests a derivation from sepagenum, *it spreads out*.

She-nan-do'-ah, an Iroquois name for *great plains*, has been given to a hamlet in Fishkill. Boyd, however, derives it from a schindhan-dowi, *the sprucey stream*, or *stream passing through spruce pines*, suggesting also a derivation from ononda, *hill*, and goa, *great*, making it *stream flowing by a great mountain*. Both these ingenious conjectures are without foundation.

She-ko-me-ko is also written Shakameco and Chekomiko. It was the seat of a noted Moravian Indian mission in 1743, with others near in Connecticut. Zeisberger defines schachhameek as *eels*, and its name, *place of eels*, is appropriate. The original word has been derived from schachachgeu, *straight*, and namees, *fish*. Boyd derives Chicomico from che, *great*, and comoco, *house* or *inclosed place*.

St's-sing mountain and pond are in the town of Pine Plains. On Sarthier's map the mountain is Slising hill, on the line of the Great and Little Nine Partners' tracts. It was sometimes called Teesink mountain, and Tishasinks is another form, from tahshin, *he raises himself*.

Tagh-ka-nick mountains have also been termed K'takanahshau, *big mountains*.

Ta-sham-mick was a flat on Spragg's land.

Tank-han-ne, a stream in a gorge at Bash Bich, has been translated *small river*, without good reasons. The name is probably a corruption of Tagh-ka-nick.

Tau-quash-qui-eck, 1688, is now Schuyler's Vly. A recent history of this county speaks of it as a meadow called Tauquash-queak.

Ti-o-run-da, *place where two streams meet*, an Iroquois word applied by Boyd to Fishkill. While appropriate it is not historic, and he probably erred in placing it there.

Ti-sha-sinks mountain was Stissing. The name may be derived from tahshin, *he raises himself*.

Wam-munt-ing was a place on the Little Nine Partners' tract.

Wappingers falls, creek and village, from the name of an Indian tribe. It is usually derived from Wabun, *east*, and ahki, *land*; i. e., Wapanachki, *east land*, or people living there, east of the Hudson. It has several forms and applications. Ruttenber thought the Dutch might have written it Wappinger from their own word *wepen*, half armed. It has been translated *opossum*, from waping [Zeisberger], the name of that animal in the Delaware dialect. In 1885 some Canadian Delawares said: "We often speak of ourselves as the Wapanachki, or people of the morning, in allusion to our supposed eastern origin." The Senecas also called them Dyo-hens-govola, *From Whence the Morning Springs*.

War-au-ka-meek is now Ferer Cot or Pine swamp, and was called Warachkameek in 1722. In 1688 it was a pond in Red Hook, 3 miles east of Upper Red Hook. There may be an allusion to fishing in the name.

War-en-eck-er Indians lived at Fisher's Hook in 1632. They were also called Warrawannankonck Indians the same year.

War-es-kee-hin, a marsh north of Wynogkee creek.

Was-sa-ic creek is in Amenia. O'Callaghan thought this Wissayck, *rocky* from gussuk, *a rock*, and ick, *a place*. Ruttenber preferred wassa, *light* (?) and ick, *place*; i. e. *the light or bright waters*. The former is preferable. Wishshiag was an early form.

Wa-yaugh-tan-ock was a tract of land in this county.

We-ba-tuck pond and village. The name is also applied to Oblong creek. Boyd derives Wepatuck from weepwoint-ohki,

place at the narrow pass. It might as well be from wompatuck, *a goose*, referring to the pond and creek, and this is its probable meaning.

Wech-quad-nach is a name for Indian pond in the town of Northeast. The Indian village of that name was not far off in Connecticut, and was the seat of a Moravian mission in 1749.

We-put-ing or Tooth mountain. In land patents it was written Wimpeting and Wimpoting. Weputing was also the name of Sackett's lake. The name is usually derived from weepit, *a tooth*, with the note of locality, but Mr Tooker thought this wrong, and defined it *a ruinous heap*.

We-que-hach-ke is defined *people of the hill country* by Rutenber. It may be from Wehquohke, *end of the land*, i. e. at the end of the tribe's territory.

Wi-an-te-ick river was on the same tract, on the east side of Sackett's land. It was also called Wiantenuck.

Wic-co-pee was the Indian name for the highest peak of the Fishkill mountains, and also for the pass or trail near this. It might be derived from Wehquohke, *end of the land*, or tribal territory.

Win-na-kee was a name for Fall creek, defined as *leaping stream*, but this seems an error. Winachk means *birch*, and with the locative would be *place of birch trees*. The name has been erroneously written Mynachkee.

A road on the Little Nine Partners' tract led to Witauck, and this may be derived from wuttaonk, *a path*.

Wy-nog-kee creek. Rutenber said that a meadow "slanting to the dancing chamber," and north of Wappinger's creek, had a stream called Wynogkee for its eastern lines. Wonogque means holes and there may have been potholes in this, suggesting the name. Weenohke also means *a grave*, and this may have marked the spot, tombs being sometimes conspicuous.

ERIE COUNTY

Lewis H. Morgan gave quite a list of names in Erie county, and O. H. Marshall did the same in the appendix to *The Niagara Frontier*, 1865. The latter followed the system of the Rev. Asher Wright in the use of accents and letters, as being best for representing the sound. The long-continued residence of a large part

of the Senecas at Buffalo creek occasioned many local names, and led to their preservation. In 1863 a discussion of the name of the city of Buffalo elicited some facts not commonly known, and Hon-non-de-uh or Nathaniel T. Strong, a Seneca chief of good education, took part in the debate. As the name of an Indian came into the question it may be well to give the leading features of the discussion.

As regards the present name of the city there is nothing very improbable in the occasional presence of the buffalo there. That it was known to the New York aborigines is certain. Wassenaer, 1621-32, in describing the Indians in the Highlands of the Hudson said: "On seeing the head of Taurus, one of the signs of the Zodiac, the women know how to explain that it is a horned head of a big, wild animal, which inhabits the distant country, but not theirs." In Van der Donck's *New Netherland*, not much later, he said that "Buffalos are also plenty. The animals keep toward the southwest, where few people go." His account of them is quite good. In 1688 Lahontan said that at the foot of Lake Erie "We find wild beeves, upon the banks of two rivers that discharge into it without cataracts or rapid currents." That Cattaraugus creek was one of these is certain, and that Buffalo creek was intended for the other is probable. In 1718 M. de Vandreuil said that "Buffalos abound on the south shore of Lake Erie, but not on the north." Oak Orchard was Buffalo creek in 1721, and there were others of this name, though a mere name proves little. These animals were abundant in the open forests of Ohio and West Virginia 150 years ago, and there were suitable spots for their grazing in the western parts of New York. Bishop Cammerhoff's words have never been quoted and are therefore given here. He was a few miles east of the Genesee river and the town of Geneseo, July 2, 1750, and said: "As we continued we saw many tracks of elks; they, as well as buffalos abound in these parts," but he saw neither of these animals. However rare east of the Apalachian range, Lawson relates that two were killed in one year on the Appomattox, a branch of the James river. That a few may have followed the shore of Lake Erie to Buffalo creek is every way probable, though without distinct record.

Regarding the present name of the creek and city Mr Ketchum

said: "The Senecas were conversant with the fact that the buffalo formerly visited the salt lick or spring (on the bank of the creek) in this vicinity, and hence they called Buffalo creek Tick-e-ack-gou-ga-ha-un-da, and Buffalo village Tick-e-ack-gou-ga," the latter meaning *buffalo*, and the former adding *creek*. To this Mr Strong replied, allowing the name and definition, but adding that the Senecas said one of their people lived on Buffalo creek and became a great fisherman. He was of the Wolf clan and his name was De-gi-yah-go, or *the buffalo*. The whites found him there, learned his name and its meaning and called the creek by this. The explanation is simple and probable, all the more when the author is considered. He added: "I have been trying in vain to find a river, creek, lake or mountain, that now bears the name of any herbivorous animal in our State." He referred, of course, to Iroquois names, for *moose* is very common.

Ca-ha-qua-ra-gha was the name of the upper part of Niagara river in 1726, and David Cusick applied the same term to Lake Erie, writing it Kau-ha-gwa-rah-ka, or a *cap*, which is a correct translation. Lake Erie was called Cahiquage in 1706, so that the name is old. Marshall gave the Indian account of the origin of the name, applying it to Fort Erie and translating it *place of hats*. "Seneca tradition relates, as its origin, that in olden time, soon after the first visit of the white man, a battle occurred on the lake between a party of French in bateaux and Indians in canoes. The latter were victorious, and the French boats were sunk and the crews drowned. Their hats floated ashore where the fort was subsequently built, and attracting the attention of the Indians from their novelty, they called the locality the place of hats." Though there appears no historic basis for the story, it is the only one accounting for this curious name. Canquaga, Schoolcraft's name for a stream here, may be from this.

Ca-yu-ga creek was so called from a recent Cayuga village on its banks. According to Mr Morgan its Seneca name was quite different, being Ga-da'-geh, *through the oak openings*. Mr Marshall also called the Cayuga or north branch of Buffalo creek, Gah-dah'-geh, but translated it *fishing with a scoop basket*, a frequent thing there. I am not sure which is right, but both can not well be in this case.

Chic-ta-wau-ga or Cheektowaga is now the name of a town, but according to Marshall it was originally Jiik'-do-waah'-geh, *place of the crab apple*, a tree which abounds on Indian reservations.

Da-deo'-da-na-suk'-to, *bend in the shore*, is Morgan's name for Smoke's creek, differing but slightly from Marshall's in sound. The latter has De-dyo'-deh-neh'-sak-do for the lake shore above the creek, defined as *gravel bend*.

De-as-gwah-da-ga'-neh, *place of the lamper eel*, is Marshall's name for Lancaster village, after the name of a person who died there. Morgan gave it as Ga-squen'-da-geh, *place of the lizard*, and it is nearly the same word. This may allude to D. Cusick's story of the furious lizard, which was only destroyed by casting its detached flesh into the fire. This was a Seneca story and the scene was farther west.

De-dyo'-na-wah'h, *the ripple*. Middle Ebenezer village.

De-dyo'-we-no'-guh-do, *divided island*. Squaw island, from its division by Smuggler's Run.

De-on'-gote, *place of hearing*. Murderer's creek at Akron. Seungut is another form of this word.

De-ose'-lole is the Oneida name for Buffalo. The Tuscaroras call it Ne-o-thro'-ra and the Cayugas De-o-tro'-weh.

De-yeh'-ho-ga'-da-ses, *the oblique ford*, is Marshall's name for the old ford at the iron bridge. It must be remembered that his names are of 1865 and Morgan's of 1851, making local references now obscure.

De-yoh'-ho-gah, *forks of the river*, the junction of Cayuga and Cazenove creek. This common name is equivalent to Tioga.

Do'-syo-wa, *place of basswoods*, which abounded at Buffalo. On Pouchot's map the creek appears as R. au boiblanc, equivalent to *river of basswoods*, and Buffalo may be a corruption of this. the Rev. Asher Wright said this Indian name was shortened from Ti-yoos-yo-wa, Oo-sah being the Seneca word for the basswood, often called Whitewood by the French. Mr Strong derived it from o-o-sah, *basswood*, and de-ya-oh, *cluster*; making De-ya-oh-sa-oh the original name of Buffalo creek, and Das-sho-wa the present. This would mean *basswoods clustered along the edge of the creek*. This is the name of the middle branch passing Jack Berrytown's, once a well known place. It is sometimes rendered Toseoway,

Tehoseroron, etc., which are variants of the same word. Mr Ketchum said that Te-osah-way was the Seneca and Te-hos-ora-ron the Mohawk form of the same word. On the other hand Morgan defined Do'-sho-weh, *splitting the fork*, which is clearly erroneous.

Dyo-e'-oh-gwes, *tall grass or flag island*. Rattlesnake island.

Dyos'-hoh, *the sulphur spring*, is Marshall's name for one near Buffalo.

Dyo-nah'-da-eeh, *hemlock elevation*. Upper Ebenezer village formerly Jack Berrytown.

Dyos-daah'-ga-eh, *rocky bank*, Black Rock. Morgan gives it a little differently: De-o'-steh-ga-a, *rocky shore*. There is an outcrop of limestone there.

Dyu'-ne-ga-nooh', *cold water*. Cold Spring.

Dyos-da'-o-doh, *rocky island*. Bird island. The stone of which it was composed has been removed and utilized.

Dyo'-ge-oh-ja-eh, *wet grass*. Red Bridge.

E-rie, *a cat*, was formerly E-ri-eh', a nation destroyed by the Iroquois in 1654. Charlevoix said of the lake:

The name it bears is that of an Indian nation of the Huron language, which was formerly seated on its banks, and who have been entirely destroyed by the Iroquois. Erie in that language signifies *cat*, and in some accounts this nation is called the Cat nation. This name comes probably from the large quantity of these animals formerly found in this country.

Some French maps have given Lake Erie the name of Conti, but with no better success than those of Conde, Tracy and Orleans, applied to the great lakes farther west. It has several Indian names, as might have been expected.

Ga-an-na-da-dah, *creek that has slate stone bottom*, is the east branch of Buffalo creek, passing through the old Onondaga village. The name suggests that people. Marshall said:

The Senecas, with a few kindred Onondagas and Cayugas, on their arrival here, in 1780, established themselves on the banks of the Buffalo creek. The former chose the south side, and the level bottoms beyond the present iron bridge, east of what is now known as Martin's corners. The Onondagas went higher up, as far as the elevated table-land, near where the southern Ebenezer village was subsequently located. The Cayugas settled north of the Onon-

dagas, along that branch of the creek which bears their name. *Marshall*, p. 32

Ga-da'-o-ya-deh, *level heavens*, is Morgan's name for Ellicott, and in sound is the same as one given for Williamsville, with a different interpretation, which follows.

Gah-da'-ya-deh, *place of misery*, is Marshall's name for Williamsville, in allusion to the open meadows, so bleak in winter. Chief Blacksmith, however, said the name referred to the *open sky*, seen where the path crossed the creek. This resembles Morgan's definition.

Ga-gah-doh-ga, *white oak creek*, according to Mr Strong, was the north branch of Buffalo creek, above Sulphur spring.

Gah-gwah-ge'-ga-aah, *residence of the Kah-kwas*, is Marshall's name for Eighteenmile creek, sometimes called Gah-gwah'-geh. Morgan gives it as Ga'-gwa-ga, which is nearly the same as the last. He defines it *Creek of Cat nation*. It is also written Caugwa, and appears as "Eighteen Mile or Koughquaugu Creek" in the contract between Robert Morris and the Senecas in 1797. Dwight's map has it Cauquaga. Whether the Kah-kwas were Eries or Neutrals is an open question. "Kakouagoga, *a nation destroyed*," is placed near Buffalo on a map of 1680, and this would seem to identify the Kah-kwas with the Neutrals. On the other hand the Neutrals withdrew their New York villages and were destroyed in Canada. If the reference is to them, then the map takes no notice of the strong and warlike Eries, which is not likely. Albert Cusick defines Kahkwa as *an eye skelled like a cat*, and the prominent eye may have been a noticeable feature of that people.

Gai-gwaah-geh, *place of hats*, is a name of Fort Erie, and the tale of the hats floating ashore has already been noticed.

Go-nah'-gwaht-geh, *wild grass* of a particular kind, is Ken-jocke-ty creek.

Ga-noh'-ho-geh, *place filled up*, is a name for Long Point in Canada, sometimes applied to Lake Erie. It alludes to the legend that the Great Beaver built a dam across the lake, of which Presque Isle and Long Point are the remains.

Ga-nun-da-sey, *new town*, the Seneca name for the Indian village, Newtown, near Lawton Station. Mr Parker furnishes this name and the next.

Ga-nus-sus-geh, *place of the long house*, the Seneca name of the council house square at Newtown. Both of these names are commonly known to the white people in the vicinity of the reservation.

Ga-sko'-sa-da, *falls*, was the name of an Indian village.

Ga-sko'-sa-da-ne-o, *many falls*, was Williamsville.

Ga-wah'-no-geh, *on the island*, was Morgan's name for Grand Island. Marshall, however, called it Ga-we'-not, *great island*.

Ga-ya-gua'-doh, *smoke has disappeared*, includes the meaning of Old Smoke's name, after whom the creek was called. Marshall wrote it Ga-yah-gaawh'-doh.

Gwa'-u-gweh, or Carrying Place village, *place of taking out boats*. Except in accent this does not differ from the name which Morgan gives to Cayuga, and to which others give the above meaning.

Hah-do'-neh, *place of June berries*. Seneca creek, or the south fork of Buffalo creek. This and the next are from Marshall.

He-yont-gat-hwat'-hah, *picturesque spot*. Cazenovia Bluff, east of Lower Ebenezer.

I-o-si-o-ha is mentioned in the Pennsylvania Archives, under date of 1783, as the Onondaga village at Buffalo creek. It will be recognized as a form of Do'-syo-wa.

Ka-e-oua-ge-gein appears on Pouchot's map as Eighteenmile creek.

Kan-ha-i-ta-neek-ge, place of many streams, as translated by Albert Cusick. It was mentioned by David Cusick, in the reign of Atotarho 9, as "Kanhaitaunekay, east of Onondaga village, Buffalo Reservation." David Cusick said, also, that the sixth Iroquois family, in going westward, "Touched the bank of a great lake, and named Kau-ha-gwa-rah-ka, i. e. A. Cap, now Erie." The translation is correct, and the sixth family was that of the Tuscaroras.

* Ken-jock-e-ty creek was so called by early settlers from an Indian family living on it. John Kenjockety, its head, was said to be the son of a Kah-kwa Indian, and lived on the creek a little east of Niagara street. His Seneca name was Sga-dynh'-gwa-dih, according to Marshall, or Sken-dyough-gwat-ti, according to Asher Wright, meaning *beyond the multitude*. French gave the creek's name as Scajaquady, and in a treaty it appeared as Scoy-gu-quoi-

des, flowing into Niagara river east of Grand Island. The present name is a corrupt form.

Mas-ki-non-gez, from the fish of that name, written and pronounced in many different ways. This was an early Chippewa name for Tonawanda creek, some of these Indians having lived on the New York line nearly two centuries ago. It is usually treated as an Indian name, and occurs in vocabularies as such, but H. W. Herbert (Frank Forester) speaks of "the mascalonge, which owes its name to the formation of the head—*masque allongé*, long face or snout, Canadian French—but which has been translated from dialect to dialect, maskinonge, muscalunge, and muscalinga, until every trace of true derivation has been lost." The Onondagas call the pickerel Che-go-sis, *long face*.

Ni-dyio'-nyah-a'-ah, *narrow point*, is Farmer's Brother's point.

Ni-ga'-we-nah'-a-ah, *small island*. Tonawanda island.

O-gah'-gwaah'-geh, *residence of the sunfish*. The mouth of Cornelius creek was so called from one of two negro brothers living there. The Indians named this one from a red spot in his eye, O-gah'-gwaah having this meaning. The negro Sunfish is mentioned in one journal of Sullivan's campaign as being in command of the Indian town of Conesus.

On-on'-dah-ge'-gah'-geh, *place of the Onondagas*, according to Marshall. It was at the west end of Lower Ebenezer, and about half of the New York Onondagas lived there for a long time.

On-ta-ro-go, a place $2\frac{1}{2}$ miles southwest of Akron.

O-swee-go appeared for Lake Erie in 1726, and was also applied to Grand river in Canada.

Pon-ti-ac village was so called from a noted western chief.

Sa-hi-qua-ge was an Iroquois name for Lake Erie in 1701. It was also called Cahiquage.

See-un-gut, *roar of distant waters*, is given by French as a name for Murderer's creek at Akron. Morgan called it *place of hearing*.

West Seneca is a village and town.

Sha-ga-nah'-gah'-geh, *place of the Stockbridges*, is Marshall's name for the east end of Lower Ebenezer.

Swee'-ge, a name by which Lake Erie was known to the English in 1700, and which is equivalent to Oswego. The name may have

come from Grand river in Canada, or may have referred to the flowing out of the water at Buffalo. In the beaver land deed of 1701 there is mentioned "The lake called by the natives Sahiquage, and by the Christians the lake of Sweege." That of 1726 speaks of a line "Beginning from a creek called Canahogue on the Lake Oswego." The creek was Cuyahoga river.

Ta-nun'-no-ga-o, *full of hickory bark*. Eighteenmile creek. This word, with the same meaning, belongs to Clarence Hollow.

Te-car'-na-ga-ge, *black waters*. Two Sister's creek. These two are from Morgan.

Te-cha-ron-ki-on. Under date of 1671 mention was made of "Lake Erie, called by the Indians Techaronkion."

Tga-des', *long prairie*, is applied to meadows above Upper Ebenezer.

Tga-noh'-so-doh, *place of houses*, was an old village in the forks of Smoke's creek.

Tga'-non-da'-ga'-yos-hah, *old village*. Flats embracing Twichell's farm and the site of the first Seneca village on Buffalo creek.

Tga-sgoh'-sa-deh, *place of the falls*. Falls above Jack Berry-town.

Tga-is'-da-ni-yont, *place of the suspended bell*. Seneca mission house.

Tgah'-si-ya-deh, *rope ferry*, was the old ferry over Buffalo creek.

Te-kise'-da-ne-yout, *place of the bell*, given by Morgan for Red Jacket village, differs slightly from Marshall's name, given above.

To'-na-wan-da or Ta'-na-wun-da creek, *swift water* and *at the rapids*, which are much the same.

Yo-da'-nyah-gwah', *fishing place with hook and line*. Sandy town, the old name for the beach above Black Rock.

Wa-na-kah suggests a recent made up name, perhaps founded on gawannka, *to frolic*, but probably from wunnegen, *it is good*, and ahki, *land*, the latter derivation being Algonquin.

ESSEX COUNTY

The Adirondack mountains perpetuate the common name of an important part of the Algonquin family, though they did not choose it for themselves. The Adirondacks, or *Tree Eaters*, were so termed in derision by their enemies, as though they had no better

food, and the Onondagas still use the word *Ha-te-en-tox* with the same meaning. Roger Williams gave the Algonquin name: "Mih-tukme'-chakick, *Tree-eaters*. A people so called (living between three and four hundred miles West into the land) from their eating only Michtu'chquash, that is, Trees! They are *Tree-eaters*, they set no corne, but live on the bark of *Chesnut* and *Walnut*, and other fine trees." He confused these with the Mohawks. To live thus implied poverty or lack of skill, and hence the Iroquois use of the name. Colden considered them the Algonquins proper, those who treacherously killed their Mohawk friends at Montreal. In the war that followed the latter were shrewd and well disciplined. "The Adirondacks, by this Means, wasted away, and their boldest Soldiers were almost intirely destroy'd." The village of Adirondack is in Newcomb.

A-gan-us-chi-on was applied to the Adirondack mountains, according to B. J. Lossing, but this may be doubted, as well as his definition of *black mountain range*. It is evidently the Pennsylvania name of the Iroquois, or Aquanuschioni, now rendered *long house*. The whole region belonged to them, and in this way the name might be thus applied, though having no reference to mountains as such. This use of the name certainly lacks proof.

Al-gon'-quin mountain is a recent local name, but is that of one of the two great eastern families. It was at first the name of a tribe on the Ottawa river. Colden made it the alternative of Adirondack, and Charlevoix used it for the Canadian Indians around Montreal and lower down. The Five Nations soon overthrew them, and Charlevoix said: "We have seen with astonishment one of the most populous and warlike nations on this continent, and the most esteemed of them all either for wisdom or good sense, almost wholly disappear in a few years." The meaning of the name is uncertain, but it is often translated *lake*, and has also been derived from Algommequin, *those on the other side of the river*, or the St Lawrence, by Major Powell, but this is clearly erroneous.

Andiatarocte' was first recorded as a local name by Father Jogues in 1646: "They arrived the eve of S. Sacrement at the end of the lake which is joined to the great lake of Champlain. The Iroquois call it Andiatarocte', as one might say, there where the

lake is shut in. The Father named it the lake of S. Sacrement." O'Callaghan rendered it *the place where the lake contracts*, which would be descriptive of Lake Champlain south of Ticonderoga, but not of Lake George, to which Jogues distinctly applied it. There are variants of this to be noticed.

Ca-ni-a-de-ri-oit is given by Spafford for Lake George: "The Indians call it Canideri-oit, or the tail of the lake," a name more applicable to the contraction south of Ticonderoga, on Lake Champlain.

Ca-ni-a-de-ri-gua-run-te was a name for Lake Champlain. In T. Pownall's description of the colonies he said: "The Indians call it Caniaderiguarunte, the lake that is the gate of the country." *Mouth* would be more exact, but the meaning is that it was the way of entrance, a fact apparent in military operations. Spafford applied the name to Ticonderoga: "It was called by the Indians, Caniaderi-Guarunte, signifying the *mouth* or *door of the country*." It is derived from kaniatare, *lake*, and the latter part of jiraskaronte, *mouth*.

Cay-wa'-not is given by Lossing as the Indian name of Isola Bella in Schroon lake. The interpretation of *island* is correct, the Seneca form being gawenot and the Mohawk kawenote.

Chi-non-de-ro'-ga was a name for Ticonderoga in 1691. Holden quotes Pownall as writing this as Cheonderoga, *three rivers*, but I do not find this in the text of that writer. The meaning undoubtedly is *where waters meet*, as at the forks of a river. Sylvester gives it as Chenonderoga, *sounding waters*, which is clearly erroneous. It differs from some forms only in the initial letters, as will be seen later.

Co-e'-sa is one of Schoolcraft's names for the Kayaderosseras mountains, probably originated by him from *cous*, a *pine tree*, an Algonquin word.

Couchsachraga, the country about Mt Seward, though it includes a large region farther west. Sylvester thought it meant *beaver-hunting country* in Iroquois. A. Cusick defined it as *their hunting grounds*, and it has been called the *great and dismal wilderness*. The name may be from Koghserage, *winter*, in allusion to the cold climate or the hunting season there. Governor Pownall said: "This

vast Tract of Land, which is the Antient Couchsachrage, one of the Four Beaver Hunting Grounds of the Six Nations, is not yet surveyed."

Da-yoh-je-ga-go, *place where the storm clouds meet in battle with the great serpents*, is one of Sylvester's names for Indian Pass, and is probably extreme in interpretation. The word seems a form of Tioga, a meeting of paths by land or water, and but little changed from Tejothahogen, *where there are two roads forking*, as given by Bruyas. This is an appropriate name for a mountain pass. The conflicts of the thunders and serpents are favorite Iroquois tales, but this name does not suggest them.

Di-on-on-do-ro-ge closely resembles one of the names applied to the mouth of Schoharie creek, as well as to Chinonderoga, and in its original form probably referred to the meeting of waters at Ticonderoga with an allusion to the hills. In 1691 the provincial commander in chief was asked to "get the Indians to goe as far as Dionondoroge, 4 miles on this side of the crown point which is the beginning of Corlaer's Lake."

Ga-nos'-gwah, *giants clothed with stone*, is given by Sylvester as one name for Indian Pass. Ga-nos'-gwah or Ga-nyus'-gwah is the well known Seneca word for stonish giant. The Mohawk name for the Stone Giants was Ot-ne-yar-heh, and the pass was in their territory. The Oneidas retained the same name, while the Onondagas call them Oot-ne-yah-hah, which is the same. The word given may mean *to lie down*, as if to rest, the way being hard.

Ga-nu-da'-yu, *handsome lake*, is a Seneca name recently applied to Lake Henderson. It was the titular chief name of the founder of the new religion, being one of the original list.

Ga-wis-da-ga'-o is Smith's name for the Ausable ponds, defined by him as *two goblets set side by side*. There seems no good reason for so unlikely a meaning, and the name is of recent application. It is derived from the Mohawk gawisa, *ice*.

Gwi-en-dau'-qua, *hanging spear*, is the shortened form of She-gwi-en-daw-kwe, the fall of Opalescent river. Lossing gives the latter.

He-no-da-wa-da, *pass of the thunders*, is given by Sylvester as a name for Indian Pass. This name is of recent formation, and is

derived from He-no, *thunder*, the Seneca name for one of the Iroquois divinities. The Thunders, however, were more than one and were styled grandfathers by the Iroquois, who still burn tobacco as an offering to them.

He-no'-ga, *home of the thunder*, is applied by Sylvester to Mt McIntyre, and has the same age and origin.

Hunck-soock, *place where everybody fights*, is given by Holden as a name for the upper falls at Ticonderoga, and suiting the history. It is an Algonquin name, received from Sabattis. From its sound the word is suggestive of a *place of wild geese*, and this is the probable meaning.

Mount Iroquois is a name of recent application from that people.

Ka-non-do'-ro was a place between Crown Point and Corlaer's bay, which was visited by Capt. John Schuyler, August 16, 1690. It was some miles north of the former, and W. L. Stone placed it at Westport, but it seems to have been on the west shore a little north of Split Rock.

Ka-skong-sha'-di, *broken water*, a name for a rapid on Opalescent river as given by Lossing. This frequent Iroquois word properly refers to a succession of falls. Lossing introduced or formed several Indian names, mostly sound and appropriate.

Ka-ya-de-ros'-se-ras mountains and country, variously written in the long controversy over this large tract. It lay around and north of Saratoga, a grant being fraudulently obtained from the Mohawks and successfully contested by them. A. Cusick interpreted the word as it stands as *a long deep hole*. Others, like Sylvester, refer it to a lake country, and are well sustained by some variants. Thus, in 1760, the Mohawks spoke to Sir William Johnson "about that large tract called Kaniadarusseras," which plainly includes the word for *lake*. Sylvester, however, in applying this name to the mountains said: "They derive their name from the old Indian hunting ground of which they form so conspicuous a feature."

Kur-loo'-nah, now interpreted *place of the death song*, but mentioned by Hoffman merely as a deep valley, is now assigned to White Clove, from the murmuring of the pine trees there. Kurloonuh is *a death song* in Gallatin's list.

Me'-tauk, *enchanted wood*, has been given by Hoffman as derived

from metai and awuk for some place, but the word simply means *a tree*.

No-do-ne'-yo, interpreted *hill of the wind* by some, is another of Hoffman's names now given to Hurricane Peak. Both these interpretations must allow for some corruption of the names, and the last may be simply *a great hill*.

O-je-en-rud'-de, where the French proposed a fort in 1700, seems to be Ticonderoga, and the next a variant of this name.

O-chi-a-ren'-ty. In 1686 Governor Dongan recalled the emigrant Mohawks from the Sault St Louis, and offered to "give them land at the fishery of Ochiarenty." The name closely resembles Ojeen-rudde, and the fishery might naturally be at Ticonderoga falls. Ochia, by itself, means *fruit* of any kind.

Ogh-ra'-ro, probably Mt Trembleau point or the mouth of the Ausable, was a place at which Capt. John Schuyler stopped in 1690. It may be corrupted from owarough, *meat*, referring to a place where this was abundant.

On-de'-wa, for Mt Pharaoh on Schroon lake, has been interpreted *black mountain*, a palpable error. A good authority defines it *coming again*, in its use elsewhere.

O-ne-a-da'-lote was the Oneida name for Lake Champlain according to Morgan, but he said the meaning was lost. The whole word, however, is simply *a lake*.

O-no-ro-no'-rum, *bald head*, is now applied to Bald Peak in North Hudson. It is from the name of an early Mohawk chief, the last syllable of which has been persistently misspelled. He was sometimes called Bald Pate.

On-nis'-ske is a new name for Pharaoh lake, and has been interpreted *white* or *silver lake*. The word used is far away from the Mohawk, but may have been first written in Onondaga and changed in transmission. In that dialect o-whees-tah is *silver*, and o-wi-ka-ish-ta, *white*. Of course no Indian ever called a lake *silver*, in early days.

Os-ten-wan'-ne, literally *great rock*, is a recent name for Indian Pass.

Ot-ne-yar'-heh, *stone giants*, is Hoffman's name for the same place. This is the name by which the Iroquois called these invul-

nerable beings. They figure in many early tales, sometimes appearing quite close to the Indian villages.

Ou-no-war'-lah, *scalp mountain*, is Hoffman's name for Mount Whiteface. The word, however, has more direct reference to the head, but Gallatin has oonoowarluh for *scalp*.

Pa-pa-quan-e-tuck, *river of cranberries*, is applied to Ausable river by Sabittis. Poh-po-kwa, is Abenaki for cranberries.

Pit-tow-ba-gonk was an Algonquin name for Lake Champlain according to the same Indian guide, and it may be a corruption of the next. Palmer has it Petawa-bouque, defined as *alternate land and water*, and another form of Petow-pargow or *great water*. Watson made it Petaonbough, *lake branching into two*. These will be noticed more fully.

Pe-to-wah-co is Sabele's name for Lake Champlain and seems the original form of the last. It may be derived from petau, *entering*, and wadchu, *a mountain*. Hoffman makes pahcho *a lake*.

Poke-o-moonshine mountain. I suspect that this odd name is corrupted from the Algonquin pohqui, *it is broken*, and moosi, *smooth*. Without contraction it would then be Pohqui-moosi, *where the rocks are smoothly broken off*.

Re-gi-ogh'-ne is one form of a name on Lake Champlain. In 1763, after ceding a large tract to their Canadian relations, Johnson said the Iroquois claimed "from Regioghne a Rock at the East side of said lake to Oswegatche." Pownall called it Regiochne.

Rod-si-o—Ca-ny-a-ta-re, Lake Champlain, i. e., Lake Rodsio. This was mentioned in 1704 as "Corlaer's lake, or the Lake Rodsio."

Ro'-ge-o is the same word, and was the name of a rock which marked the boundary of the home territory of the Mohawks on Lake Champlain. All beyond was held by the Iroquois as a body. John H. Lydius testified about this in 1750. For 25 years he had heard from the Mohawks "that the Northward of Saraghtoga as far as the Rock Rogeo did & does belong to the Mohawks which Rock is situated on the Lake Champlain about ten leagues North from Crown Point, neither hath he ever heard of any other Rock called by the Indians Rogeo, Rogeo being a Mohawk word, & the name of a Mohawk Indian who was drown'd as the Indians say in the Lake Champlain near that Rock long before the Christians came

amongst them from whence the Mohawks call both the Rock and the Lake Rogeo."

Peter Winne, of Albany, also testified about the route to Canada, saying "that rock Rogeo is on the eastern shore of Lake Champlain, opposite Corlear's island; that the purchase made by Godfrey Delius extended to that rock; and that the Indians, in passing, call out Rogeo, and make offerings to the rock, by throwing pipes, tobacco, etc., into the lake." The Rev. Henry Barclay said, at the same time, that "the Mohawks have a word in their language called rotsio, corruptly pronounced rogeo; it is the name of a rock in Corlaer's lake, or Lake Champlain."

Rott-si-ich-ni, *coward spirit*, a recent name for the lake, seems also derived from this. The story is of an evil spirit that lived and died on one of the islands. This would derive the name from ratsio, *he is infirm or sick*.

Rogh-qu-a-non-da-go, *child of the mountain*, a fanciful name recently formed and applied to Schroon lake.

San-da-no'-na was Hoffman's name for a mountain near Lake Henderson. Some have thought this corrupted from St Anthony, which is not likely there. A. Cusick defined it *big mountain*.

Schroon mountain and lake have had many interpretations for their name, and a French origin has been claimed for it. Spafford said: "A northern Indian, a tolerable English scholar, says the Indian name of this Lake is Ska-ne-tah-ro-wah-na, merely 'the largest lake,' but somebody has told me the lake was named in honor of a French lady, Madame Skaron." The Indian name as thus given is correctly defined and is Iroquois. Sknoo-na-pus is an Algonquin name given by Sabele. In this the first syllable seems to represent the present name, and the others a pond or lake. The first may be from Sequenneau, *it is left behind*. Thus it is left behind or away from other lakes. The derivation is uncertain.

Skon-o-wah'-co has also been given for the river and village, but refers to a mountain.

She-gwi-en-daw'-kwe, *hanging spear*. Falls of the Opalescent river.

Ta-ha'-wus, *he splits the sky*, according to Hoffman. This is the original and present name of Mount Marcy, from Twaweston; *to pierce*.

Ta-ne-o-da'-eh, *lake high up*, is a new and fanciful name for Avalanche lake, 2900 feet above tide, but it does not seem well defined.

Ta-wis'-ta-a, defined as *mountain cup*, is Smith's name for Lake Colden. The definition is erroneous, but if the name belongs to the lake it suggests Tawistawis, or *the snipe*.

Teckyadough Nigarige, the narrows south of Crown Point according to Pownall. Sylvester applies the name to Crown Point, defining it as *two points*. A better definition would be *where the shores are near together*.

Tei-o-ho-ho-gen, *forks of the river*. Ausable Forks.

Thei-a-no-guen, *white head*. This is King Hendrick's later name applied to Mt Whiteface. He was thus called by the Canadian Indians from the remarkable whiteness of his scalp. The French form of this name was Theyanoguen, etc., and the terminal letter is not sounded, but at his condolence at Canajoharie it appears as Tiyanoga, which is the English form.

Ti-con-de-ro-ga has been written in many ways and with many interpretations. One name for the place has been already mentioned. Morgan wrote it Jè-hone-ta-lo'-ga, defining it *noisy*, a more popular than sound definition. Colden said: "Tienderoga, tho' to us the proper name of the Fort between Lake George and Lake Champlain, signifies the place where two rivers meet, and many places are called by that name in the Indian language." In 1755 it was written Tianderrogoe, Tianarago, Tenonderoga, etc. making it evident that this was the meaning then. Spafford said: "The name derived to us from the Indians, Frenchified, and signified *noisy*; Che-on-der-o-ga, probably in allusion to the water." Schoolcraft gave one of his characteristic interpretations, saying: "Dionderoga, *place of the inflowing waters*: Ticonderoga, from *ti*, water; *on*, hills; *dar*, precipitous rocks, and *aga*, place." Tsinondrosie was another name. In 1744 the French called it Tiondiondoguin and applied the name to Lake Champlain. Their own name was Carillon, the falls suggesting a chime of bells. On the map of the New Hampshire grants it is "R. Tyconderoge, or tale of the lake." One might there "a tale unfold."

Tsi-nagh-she, *place of beavers*. Upper works at the Iron dam.

Wa-ho-par-te-nie, an Algonquin name for Mt Whiteface. It may be from Waapenot, *it goes upward*, or woapen, *it is white*—prob-

ably the latter. 'The guidebooks make Whiteface "Mountain of the White Star."

Somewhere in the northern part of New York Indian tradition placed the haunts of the Yagesho or Naked Bear, a creature long a scourge to the red men, who united to destroy him. According to Yates and Moulton: "At or near a lake whence the water flowed *two ways* (or has two different outlets) one on the northerly and the other on the southerly end, this beast had its residence, of which the Indians were well informed. This lake they call Hoossink. (Hoos is a *kettle*; Hoossink, *at the kettle*."') This suggests Paradox lake, but it does not exactly describe it. The name and other remarks of the other authors indicate some pond much farther south.

FRANKLIN COUNTY

Al-gon'-quin, an old name of recent application here, is a contraction of the name of a people living on the Ottawa river in Champlain's time, and has been already noticed. No satisfactory meaning has been suggested for it, and few attempts at definition have been made. Algonquin Lodge bears the name here. Major Powell derived it from Algemequin, *those on the other side of the river*, or St Lawrence, but the name was used in Canada, and the Algamequins lived on the Ottawa. These facts destroy this interpretation.

Ak-wis-sas'-ne, *where the partridges drum*, is the name of the Indian village of St Regis. Usually the natural interpretation is accepted, of the abundance of these birds there, but some have found another reason in the booming of the ice in the river. The simpler meaning is to be preferred, as in most other cases. The name varies in spelling, yet but little in sound. It was written Aghquessaine in 1768; Hough wrote it Ah-quasus-ne, and Morgan Ah-quasos'-ne. Schoolcraft gave Oghkwesea as the Mohawk word for *partridge*, and it was sometimes used as a personal name, as in the case of the interpreter for Le Moyne, at La Famine in 1684, Lahontan wrote his name Akoesan, and Colden Ohguesse, or *the partridge*. The Onondaga name for this bird is Noon-yeah-ki-e, *loud or noisy step*.

Chateaugay, a name given to the town at its erection, seems French, but for no historic reason. A note on the name is therefore

quoted from the *New York Historical Society* 1821, page 337. Hon. Samuel Jones said: "The true name is Chateauga which was the name given the town when first erected, but I remember one of the members of the Assembly then observed to me that the town would soon lose its name, for that it was of Indian origin, and very few of the members of the Legislature gave it the proper pronunciation, the most of them calling it Chateaugay." In sound it suggests an Iroquois quite as much as a French word. It is pronounced Shat-a-ghe'.

Con-gam'-muck is the name given by Sabattis for Lower Saranac lake, gammuck being old Algonquin for *lake*. The first syllable might be from kon or gun, meaning snow, but this is hardly probable. It is more likely to be a contraction of qunni, meaning *it is long*. In the Abenaki dialect caucongomock is simply *a lake*. The guidebooks say the Indians call Lower Saranac lake Lake of the Clustered Stars, from its many islands. A very pretty idea, but hardly Indian in character.

Ey-en-saw'-yee is at the foot of Long Sault and head of St Regis island, on Sauthier's map, and seems a corruption of the Indian name of St Regis.

Ga-na-sa-da'-go, or *side hill*, is Morgan's name for Lake St Francis. It seems the same as that of Canassatego, the Onondaga chief, defined for me as *upsetting a house which has been put in order*.

Gau-je-ah-go-na'-ne, *sturgeon river*, is Morgan's name for Salmon river in the Oneida dialect. In Onondaga the sturgeon is Ken-jea-go-na, or *big fish*. The last syllable given by Morgan may be superfluous, or the full termination may be gowane, *great*. There seems to be an error in his first syllable. The Mohawks gave the name of Kinshon, or *fish*, to the Massachusetts colony at one council.

Hi-a-wat'-ha Lodge has this name from the celebrated Onondaga chief who proposed the league of the Five Nations, and around whom cluster many legends. He was adopted by the Mohawks and his name comes second in their list of chiefs, with a dialectal change. It has been borne by his successors to the present day. The interpretations have been many, as *the river maker*, *the man who combs*, *the very wise man*, *he who makes the wampum belt*, and last and probably the best, *he who seems to have lost his mind but seeks it*,

knowing where to find it. The latter is the present Onondaga definition. The name belongs to that dialect and is divided as above.

Kar-is-tau'-tee, an island in the St Lawrence, near St Regis and off the mouth of Salmon river. It is said to have been called after an Indian banished there by his tribe, and is probably derived from the Mohawk word Karistaji, *iron*. This has been corrupted into Cristutu.

Ka-wan'-na Lodge, from the Onondaga word kahwhanoo, *an island*. Schoolcraft makes the Mohawk form of this word kawenote.

Ken-tsi-a-ka-wa'-ne, *big fish river*. Salmon river as above.

Ki-wasa lake, at Saranac lake village. This means *a new word*, but may have been intended for another similar word for *a new boat*.

Ku-sha'-qua lake, in the town of Franklin, has a recently introduced name derived from Gaw-she-gweh, *a spear*. The guidebooks improve on this and make it *a beautiful resting place*.

Mad-a-was'-ka lake and camp have another introduced name.

Mas-ta'-qua has been defined *largest river*, and is an Algonquin name for Raquette river. Rather irregularly derived from mohsag, *great*, and tuk, *river*.

Ni-gen-tsi-a-go-a, *big fish*, for Salmon river, as in a preceding name. In 1754 Father Billiard asked that the St Regis Indians might have a tract from this river on the northeast, to Nigentsiagi river on the southwest.

Ni-ha-na-wa'-te, *rapid river*, is a name for Raquette river derived from Tanawadeh.

On-chi-o'-ta, *the rainbow*, is Zeisberger's form of an Onondaga word now applied to a railroad station near Rainbow pond.

O-sar-he'-han, *difficult place, where one is worse off for struggling*. This is Hough's name for Chateaugay, but Sylvester defined it *narrow gorge*.

O-see-tah lake, *gray willow*. This is a new name for an expanse of water below Lower Saranac lake.

Ou-kor'-lah is a name for Mt Seward, usually defined *big or great eye*. Albert Cusick defined it *its eye*, and the idea of size does not seem to enter into the word, Schoolcraft giving okara as the Mohawk for *eye*, and other Iroquois dialects differing little from this.

Ou-lus'-ka pass has been interpreted *place of shadows*, probably derived from the Mohawk word Yokoraskha, *evening*. The meaning as given me was *marching through burs and grass*. This might come from the Oneida word ole-hisk, meaning *nettles* or any large weed. This pass is placed between Mt Seward and Ragged mountain by Sylvester.

Pas-kon-gam-muck, *pleasant* or *beautiful lakes*, is the name and interpretation given to the Saranac lakes as a group by Sabattis. The derivation of this is by no means clear, but if the first part were pachgeen, *to turn out of the road*, an appropriate meaning would appear. The upper and lower lakes are nearly parallel, the middle one occupying a space at right angles to these. As a group therefore, Pachgeengamuck would express *lakes which turn out of the road*, or direct course. Hough gives the same name to Tupper's lake, defining it *a lake going out from a river*.

The same Indian guide was the authority for the name of the Middle Saranac lake, calling this Pat-tou-gam-muck, but without defining it. The first part seems from Petuhki, *it is round*, and the appropriate meaning would be *round lake*, in contrast with the others.

Que-bec' pond is a recently applied name, very much out of place. Various origins and meanings have been given to this. Webster's dictionary properly makes it an Algonquin word, but defines it *take care of the rock*. Charlevoix spoke of the sudden narrowing of the river above the island of Orleans, "from which circumstance this place has been called Quebeio or Quebec, which in the Algonquin language signifies a strait or narrowing. The Abenakis, whose language is a dialect of the Algonquin, call it Quelibec, that is to say, *shut up*, because as they came Point Levi cut off a view of one channel and the river seemed a great bay." Schoolcraft said: "Is not the Quebec a derivative from the Algonquin phrase *Kebic*—a term uttered in passing by a dangerous and rocky coast?" That place had other Indian names. Bruyas gave the Mohawk as Tegiatontaragon, *two rivers which reunite*. The Cayugas called it Tiochtidge in talking with the Moravians, but probably meant Montreal by this. The Ojibwa name was Kebekong, and the Montagnais termed it Opistikoiats.

Sa-ko-ron-ta-keh-tas, *where small trees are carried on the shoul-*

der. This is Hough's name for Moira, and several are from his history of Franklin county, mostly contributed by Rev. F. X. Marcoux.

Sar'-a-nac lakes. No meaning has been definitely assigned this name.

Sin-ha-lo-nen-ne-pus, *large and beautiful lake*, is the name assigned by Sabattis to Upper Saranac. This seems a very doubtful interpretation, though nepus is used for *lake* or *water at rest*. According to the same Indian Senhahlone was the name of Plattsburg, making this interpretation yet more doubtful. The guide-books say the Indians called Upper Saranac lake "The Lake of the Silver Sky." What an improvement on *sky of brass*. Unluckily the Indian word is not given. The same authority says the Indians call the Spectacle lakes, not far off, *Wampum waters*. Ote-ko-a, for *wampum*, would make a pretty name, but the application may be doubted, there being no reason for the use of wampum here.

Ta-na-wa'-deh, *swift water*, is Morgan's name for Raquette river.

Te-ka-no-ta-ron'-we, *village crossing a river*, that is, lying on both sides of it, is Hough's name for Malone.

Te-ka-swen-ka-ro-reus, *where they saw boards*, is Hogansburg.

Tsi-tri-as-ten-ron-we, *natural dam*. Lower falls of Raquette river.

Wah-pole Sin-e-ga-hu is the name given by Sabattis for the portage from Saranac lake to Raquette river. Dr Hough said the latter name, used for a snowshoe, was first applied to the river by the French, from the shape of a wild meadow at its mouth.

Wau-ke-sha village on Big Tupper lake has a western name.

Waw-beek Lodge and postoffice on Upper Saranac lake have an Ojibwa name, to which an adjective is often prefixed. It means a *rock*.

Win-ne-ba'-go pond has also a western name, usually translated *stinking water*, but meaning water which has an odor of any kind, offensive or the reverse. The Relation of 1648 said of the nation so named: "These peoples are so called Puants, not by reason of any bad odor which is particularly theirs, but because they report themselves to have come from the shores of a sea very far away, toward the north, the water of which being salt, they named themselves the people of the stinking water." The eastern Indians used no salt till taught to do so by Europeans, thinking it an evil substance.

FULTON COUNTY

Ca'-na-da lake is a name inappropriately applied, and Canada island is on Sauthier's map. The word usually refers to a village, but sometimes to a creek. Several New York creeks flowing from the direction of Canada had this name.

Ca-ni-a-dut'-ta, Caijutha, Caniatudd and Cayadutha are variants of the name of a tributary of Garoga creek.

Ca-ya-dut-ta creek, *stone standing out of the water*, flows through this county.

Chuc-te-nun'-da is the name of a creek flowing south here, but occurring elsewhere as a name. It will be treated under the head of Montgomery county, where there are two streams so called.

De-ag-jo-har-o-we was one name of East Canada creek.

Des-kon'-ta, now West Stony creek, is on Sauthier's map as a tributary to the west branch of the Hudson, and is now in the town of Bleeker.

Ga-ro'-ga lake is in Garoga. This village of Garoga is in Ephratah, while the creek flows through several towns. It may be derived from garo, *on this side*, adding the locative, or from garogon, *to make something of wood*. The more probable origin is kaihogha, *a creek*.

Ken-ne-at-too, *stone lying flat in the water*, as interpreted by A. Cusick, is Fonda's creek in Mayfield.

Ken-ny-et-to, sometimes applied to Vlaie creek, or Sacondaga lake or vlaie, scarcely differs from the last. Simms wrote it Ken-inyitto and defined it *little water*.

Ko-la-ne'-ka is Morgan's name for Johnstown, and he merely makes it *Indian superintendent*. A. Cusick defined it, *where he filled his bowl*, either with food or drink, probably alluding to Johnson's hospitality. The name was in use in 1750.

Moose creek, here and elsewhere, has the Indian name of that animal.

Oregon, a western name applied to a small village [*see Chautauqua county*].

Sa-con-da'-ga, called Sachendaga in 1750, is often defined *much water*, or *drowned lands*, which is not literal, but conveys the intended meaning. Spafford defined it *swamp*; A. Cusick, *swampy* or

cedar lands. W. L. Stone differed widely from these, erroneously making it *place of roaring waters*.

Te-car'-hu-har-lo'-da, *visible over the creek*, is Morgan's name for East Canada creek.

Was-sont'-ha, a stream near Johnstown, was defined *fall creek* by A. Cusick. It is derived from twasentha, *a waterfall*.

GENESEE COUNTY

Al-a-ba-ma, a southern name applied to a town here, is usually defined *the place of rest*, or *here we rest*. In this case the primary reference may be to the sluggish water in the lower part of the Alabama river. It has also been interpreted *thicket clearers*, as though made ready for a settlement by these.

Canada, *a village*, is a hamlet in the town of Bethany.

Check-a-nan-go or Black creek, was given me also as Chuck-un-hah, and was interpreted *place of the Penobscots*, or some other eastern Indians. It probably is a corruption of Morgan's name for that stream. The next four are from his list.

Da-o-sa-no'-geh, *place without a name*. Alexander.

De-o-on'-go-wa, *great hearing place*. Batavia.

Ga'-swa-dak, *by the cedar swamp*. Alabama.

Gau'-dak, *by the plains*. Caryville.

Ge-ne-un-dah-sa-is-ka is Batavia, and has been translated *mosquito*. This insect's Onondaga name is Kah-yah-ta-ne, *troublesome fellow*.

Gen-nis'-he-yo or Genesee, *beautiful valley*, once known as Big Tree town. This and the next two are from Morgan.

Gweh'-ta-a-ne-te-car'-nun-do-deh, *the red village*. Attica.

Ja'-go-o-geh, *place of hearing*. Black creek. This word is of the feminine gender, and thus differs slightly from that for Stafford, given by the same author as Ya'-go-o-geh.

Jo-a-i-ka, *raccoon*, was Kirkland's name for Batavia.

Kentucky is an introduced name and may be Algonquin, as the ending suggests, but the Iroquois word kentahkee, *among the meadows*, or lowlands, is satisfactory. Webster's dictionary defines it *at the head of a river*, but in any case it does not mean the dark and bloody ground, as some suppose.

Ke-ti-yen-goo-wah, *big swamp*, is near Tonawanda. D. Cusick gave it as the fort Kea-dan-yee-ko-wa, now Tonawanda plains.

O'-at-ka creek, *the opening*, is also called Allen's creek. This and the next two are from Morgan.

O-a'-geh, *on the road*. Pembroke.

O-so'-ont-geh, *place of turkeys*. Darien.

Roanoke is the name of a village in Stafford, introduced from Virginia. In 1722 the Iroquois called the Roanoke river Konent-cheneke. The disk shell beads are termed Roanoke.

Ta'-na-wun-da or Tonawanda creek, swift water, from the rapid current for 10 miles below Batavia. There is also a Little Tonawanda creek. This and the next two are from Morgan's list.

Te-car'-da-na-duk, *place of many trenches*. Oakfield. This is in allusion to the old earthworks there.

Te-car'-no-wun-na-da'-ne-o, *many rapids*. Leroy.

Te-ga'-tain-e-a-agh-gwe, *double fort*. The Rev. Samuel Kirkland received this name in 1788, at a place near Batavia. "He arrived at a place called by the Senecas, Tegàtainéaghgwe, which imports *a double-fortified town*, or a town with a fort at each end. Here he walked about $\frac{1}{2}$ mile with one of the Seneca chiefs, to view one of the vestiges of this double-fortified town. They were the remains of two forts," which he thought were 2 miles apart.

GREENE COUNTY

As-sis-ko-wach-keek or As-sis-ko-wach-kok, was the fourth of five plains mentioned in the Catskill patents of 1678 and 1680, just beyond the stone bridge at Leeds. It may mean *place of three fires*. Arthur C. Parker says that as'-sis-ko-wach-kek is *rush land* in Abenaki, a-sis-kq-wach meaning *scouring rushes* and kek or ki *land* or *place*.

Ba-sic creek is a variant of a frequent name.

Can-is-kek, a plain west of Athens, was sold in 1664, and is sometimes written Kaniskek. It was opposite Claverack and behind Baeren or Machawameck island.

Chough-tig-hig-nick, in Windham, is given by French as the original name of Batavia kill.

Cox-sack-ie, now applied to a creek and town, has been written Kuxakee and Coxackie. Ruttenber derived it from co, *object*, and

aki, *land*, referring to the conspicuous high banks. French pronounced it Cook-sock-y and defined it *owl hoot*. Spafford also derived it from an Indian word meaning *the hooting of owls*. One Delaware name for owl is gokhoos, and if this is combined with ahki we have *owl land* as a fair definition. Schoolcraft interpreted it *cut banks*, or those cut off by water, and O'Callaghan suggested that it might be a corruption of kaaks-aki, *country of the wild goose*, deriving this from kaak, *goose*, and aki, *place*. Neither of these two is probable. It might be from kussohkoi, *a point of earth or rock*. The reference to owls is as well sustained as any.

Kis-ka-tom, *hickory nuts*, is now the name of a creek and post-office. There seems little to sustain this definition, and it might better be derived from kishketuk, *by the riverside*. As Kisketon it was an Indian town on the Catskill. Zeisberger's nearest word is quechquatonk, *a concealer*, perhaps by pits or caches, but Trumbull indorses the definition first given, and his support has great value.

Kis-ka-tom-e-na-kook was rendered *place of thin-shelled hickory nuts* by Trumbull. It was on the west side of a round hill called Wawantepekook, at the junction of the Kiskatom and Kaaterskill. This was in 1708. The name is now applied to a large tract on both sides of the Kiskatom. Ruttenber said that Henry Beekman had a tract under the great mountains," by a place called Kiskatameck," which seems the same.

Kox-hack-ung was sold in 1661, and was on the west side of the river, between Van Bergen island and Neuten Hook. It seems a variant of Cocksackie, and as Kockhachingh was a name for Nutten Hook at Catskill.

Ma-chach-keek or Wa-chach-keek has been defined *house land*, or *place of wigwams*, and also hilly land, but neither of these seems satisfactory. It may be from mohchi, *unoccupied*, adding the terminal fire land. It was the first of the five plains sold in 1678.

Ma-cha-wa-nick was at the Sluyt Hoeck or Flying Corner of the Dutch in 1687. It was at the northeast corner of the Corlaer's kill patent and the southeast corner of the Loonenburg patent.

Mag-quam-ka-sick was a tract mentioned in 1691. It is one of the two called Sandy Plains in South Cairo, and has been derived from mogqui, *great*, and quasick, *stone*.

Manch-we-he-nock may be a variant of the next.

Ma-wig-nack has been defined *place where two streams meet*, but the derivation is not clear. In 1789 this was the name of the lowlands at the junction of the Catskill and Katerskill.

Na-pees-tock or Nip-pis-auke, *small lake place*, at a pond in the west part of Cairo.

Och-quick-tok, Ac-quit-ack or Acquickak, a small plain on the west side of the Catskill, described as being nearly opposite Austin's paper mill, and mentioned in 1789. It has been defined as *stony or rocky place*. A better derivation would be from ahque, *to leave off*, tuk, *at the river*, referring to a boundary.

On-ti-o-ra, *mountains of the sky*, is Schoolcraft's name for the Catskills in a paper read in 1844. It does not appear before that time, and may have originated with him, being the only Iroquois name in the county. A. Cusick defined it *very high mountain*, and it is now applied to Onteora Park.

Pach-qui-ack or Pachquayack, the third of the five plains, probably meant *clear land* or *open country*.

Pa-sa-ma-coo-sick was a small fort. Pissaumatoonk is *a matter of business*, and the full meaning may be *place where business is transacted*.

In 1675 land was sold on the north side of the creek called Paskoecq, in Catskill. It was at the present site of Leeds, and was also called Pascakook, Pastakook and Pistakook.

Pe-o-quan-ack-quā or Pesquanachqua was the southeast corner of the Loveridge patent, or Maquaas Hook. Lockerman's tract had the creek Canasenix (Saugerties) on the south, "east on the river in the Great Imbocht where Loveridge leaves off, called by the Indians Peoquanackqua." This may be from Peokonat, *to throw down*, alluding to the laying down of burdens there, or possibly to games of wrestling.

Po-tam-is-kas-sick, a plain above the sandy plains, South Cairo. This may be from pootoemoo, *projecting*, and quasick, *stone*.

Po-tick was the fifth of the plains bought in 1678. The Mahican village of Potick was west of Athens, and Potick hill and creek are yet known. The root of the name may be petuhqui, *it is round*, or pohki, *it is clear*. The former is preferable but it has been defined *waterfall*.

Qua-cha-nock was a tract west of Lockerman's land. It may mean a *running place*.

Qua-jack was a general name for the first four plains at Catskill, which were termed the *Christian corn land*.

Qua-ta-wich-na-ack is a waterfall far up the Kaaterskill, on the west line of a tract south of Catskill, which was sold in 1682. Ruttenber speaks of this as a small tributary of the Katskill from the south, called Quatawichnaack, understanding a fall to be simply a rapidly descending stream. Elsewhere it is given as Katawignack or Quitquekeenock, a waterfall at the southwest corner of Lov-eridge patent, near the bridge over the Kaaterskill, on the road to High Falls. It has been derived from Ket-ich-u-an, *greatest flow of water*, adding auke or ack to signify the place of this.

Sa-pa-na-kock. Ruttenber says the boundary of the Coeymans tract began at Sieskasin, "opposite the middle of the island called by the Indians Sapanakock." This is one of the frequent names derived from roots, and the reference here seems to be to those of the yellow water lily.

Si-es-ka-sin is a place just mentioned, and may be derived from the word schauxsin, *to be weak or exhausted*.

Stich-te-kook or Stighkook was a plain west of Coxsackie.

Ta-bi-gicht or Tag-po-kigt was one of the two tracts now called Sandy Plains in South Cairo, mentioned in 1691. It may be derived from tapi, *there is enough*, or topi, *an alder*.

In 1674 Count Frontenac spoke of the depredations of "the Mohegans of Taracton, a Nation bordering on New Netherland." Father Bruyas wrote also, in 1678, that some Mahingans Taraktions had passed one of the Mohawk towns with prisoners. This should be stopped. They are considered Catskill Indians.

Wa-wan-te-pe-kook is a high round hill in the town of Catskill. The name is also applied to Round Top, a mountain in the southwest part of Cairo, and has been derived from Wo-we-an-tup-auke, *round head place*.

Wich-quachach-te-kak or Wichquanachtchack was the second of the five tracts.

HAMILTON COUNTY

We owe some names of the northern wilderness to the taste and care of Charles Fenno Hoffman, who defined a number in a note

to his *Vigil of Faith*, published in 1842 and reaching the fourth edition in 1845. An enthusiastic woodman and man of letters, he gathered much from his Indian guides. The poem in question is founded on the death of an Indian girl, whose assassin hopes to be slain in turn that he may become her companion in the spirit land, rather than his favored rival. The latter follows and guards him everywhere lest he should die first and have his wish. This gave Hoffman an opportunity for an attractive array of wilderness names. The faithful guardian followed his guilty foe.

Midst dripping crags where, foaming soon,
Through soaking mosses steals the Schroon,
To where Peseka's waters lave
Its silvery strand and sloping hills;
From hoarse Ausable's caverned wave
To Saranac's most northern rills;
Mid Reuna's hundred isles of green;
By Tunesasah's pebbly pools;
And where through many a dark ravine
The triple crown of rocks is seen,
By which grim Towarloonah rules,
Each rocky glen and swampy lair
Has heard his howlings of despair.
Beneath Oukorla's upward eye,
Daring at times to lift his own —
My sudden glance upon him thrown
Has changed into a whispered moan
His gasping prayer "to die" — "to die!"
Where naked Ounowarlah towers,
Where wind-swept Nodoneyo lowers,
From Nessingh's sluggish waters, red
With alder roots that line their bed,
To hoary Wahopartenie —
As still from spot to spot we fled,
How often his despairing sigh
The very air has thickened
On which that fruitless prayer was sped!
Oft in that barren hollow where
Through moss-hung hemlocks blasted there
Whirl the dark rapids of Yowhayle;
Oft, too, by Tioratie blue,
And where the silent wave that slides
Tessuya's cedar islets through,
Cahogaronta's cliff divides
In foam through deep Kurloonah's vale;
Where great Tahawus splits the sky;
Where Borr-has greets his melting snows;
By those linked lakes that shining lie
Where Metauk's haunted forest grows;
And where through many a grassy *vlie*
The winding Atatea flows;
Through, often through the fearful pass,
Reft by Otneyarh's giant band,
Where splinters of the mountain vast,
Though lashed by birchen roots, aghast,
Toppling amid their ruin stand,

And where upon the bay of glass
 That mirrors him on either hand,
 His shadow Sandanona throws:
 By Gwiendauqua's bristling fall,
 Through Twen-ungasko's echoing glen,
 To wild Ouluska's inmost den,
 Alone — alone with that poor thrall,
 I wrestled life away in all!

It will be readily seen that Hoffman took liberties with some names in these lines, but he unites local names and features in a very striking way. He also spoke of a feature of this region easily seen, and which is frequent elsewhere: "The geographical names, often traceable to at least four different languages, are necessarily much confused; while from occasional similarity of physical features in lake and mountain, none but our habitual dwellers in these solitudes could properly identify the Indian terms with the localities to which they refer." In these names he followed Gallatin closely and seems to have adapted some from him.

Ad-i-ron-dacks, *tree eaters*, is a name now applied to a large group of mountains, and pronounced Ha-te-en-tox by the Onondagas. It was the name of a Canadian people who were formidable foes of the Iroquois and often invaded their territory.

All-na-pook-na-pus is Sabele's name for Indian lake, and it may be defined *the lake which is very clear*.

At-a-te-a, abbreviated from geihuhatie, *a river*, is usually applied in whole or part to the Hudson, but is given here to the Sacandaga, one of its large branches.

Ca-ho-ga-ron-ta, *torrent in the woods*, is thus defined by Hoffman, but the only suggestion of locality is in the poem quoted above. It is derived from kaihogha, *a creek or small river*, and garonta, *a tree*, and might be applied to any considerable forest stream.

Con-gam-unck creek is a new name in this county, referring to a lake and not a stream. It is thus out of place.

Cough-sa-ra-ge, *the dismal wilderness* according to French, or Cough-sa-gra-ge, rendered *the beaver-hunting grounds of the Five Nations* by others, covers more than Essex county on early maps, and mention has already been made of the name. The name seems to refer to *winter*. In the third edition of his account of the colonies, 1766, Governor Pownall mentioned one great hunting ground of the Five Nations as "Couchsachraga, a tract lying on the south-

east side of Canada, or St Lawrence river, bounded eastward by Saragtoga and the drowned lands; northward by a line from Regiochne point (on Lake Champlain, or, as the Indians call it, Caniaderiguarunte, the lake that is the gate of the country) through the Cloven Rock, on the same lake, to Oswegatchie, or la Galette; southwestward by the dwelling lands of the Mohawks, Oneidas and Tuscaroras." The second hunting ground was the Ohio country. "Thirdly, Tieucksouckrondtie, all that tract of country lying between the Lakes Erie and O'illinois. Fourthly, 'Scaniaderiada, or the country beyond the lake; all that tract of country lying on the north of Lake Erie, and northwest of Lake Ontario, and between the lakes Ontario and Huron."

"Inca-pah'-co (anglice, Lindermere) is so called by the Indians from its forests of basswood, or American linden. It is better known, perhaps, by the insipid name of Long lake." Thus Hoffman commented on the scene of his story. I do not elsewhere find this name for the tree.

Ju-to-west'-hah, *hunting place*, is the present Onondaga name for the whole wilderness.

Kag-ga-is is now the name for a small lake.

Kil'-lo-quaw. Hoffman gave this as a Mohawk name, meaning *rayed like the sun*, and called it Ragged lake, but from his account it was evidently Racket or Raquette lake. This is corrupted from Karaghqua, *the sun*, and the guidebooks translate it *lake of the great star*. Kelau-quaw is Gallatin's word for the sun, and Hoffman followed him.

Mi-a'-mi creek. A western name has been applied to this stream, which is said to mean *mother* in the Ottawa dialect. This seems doubtful.

Mo-ha'-gan pond, near Raquette lake has a name corrupted from Mohegan.

Ne-ha-sa'-ne lake and park, *crossing on a stick of timber*. This name has been introduced from Lewis county, where Morgan assigns it to Beaver river. It is singularly inappropriate here, but there are many such names for hotels, camps and lodges, as Neodak, Neoskaleeta, etc.

Nes'-singh, a sluggish stream mentioned by Hoffman, and appar-

ently between Hurricane mountain and White Face. It may have its name from nashin, *it makes an angle*.

Nu-shi-o'-na was a valley mentioned by Hoffman between Long lake and the head waters of the Sacondaga. Nehsoha is Gallatin's word for *night*.

Pi-se'-co lake is said to have been thus called from an Indian named Pezeeko, from pisco, *a fish*. If so the word is seldom found with this meaning, but agrees better with a word referring to *miry places*. Spafford said: "Peezeko lake bears the name of a singular and venerable old Indian, who lived alone, for a long time, on its shores, a sort of hermit from the ranks of savage life, for some cause unknown to the few white people who knew him." French said it was named by Joshua Brown, a surveyor, from an Indian chief of his acquaintance. The name is Algonquin, and the Ojibwa call the buffalo Pe-zhe-ke.

Pi-wa-ket or Pickwacket lake, from pewe, *little*, and ohkit, *place*.

Sabattis mountain has its name from an Indian guide, but is not an Indian word, being abbreviated from St Baptist.

Sa-con-da'-ga, the *drowned* or *swampy land*, has been mentioned, and the river had its name from this.

Ta-co-la'-go lake has an introduced name.

Tes-su'-ya is described by Hoffman as having cedar islands, and the name is contracted from that for white cedar, termed by the Onondagas *feather leaf*.

Ti-o-ra-tie, *the sky* or *skylike*, as defined by Hoffman, who calls it a Mohawk word and refers it to a lake. The word for sky is quite different, but the Cayuga word teyohate, or *light*, is probably the one intended, differing from the equivalent Mohawk word teyoswathe. Zeisberger defines the Onondaga word tiorate as a *small wind*.

To-war-loon'-dah, *hill of storms*, Hoffman said was supposed to be Mt Emmons, and to this the name is now usually assigned, though Sylvester applies it to Blue mountain. Towaloondch is simply *storm* in Gallatin's list.

Tu-ne-sa'-sah, *place of pebbles*, is one of Hoffman's names which occurs elsewhere; Twe-nun-gas-ko, *double voice*, is another of Hoffman's referring to the echo in a glen.

U-to-wan'-ne lake, *big waves*, is Oo-ta-wan'-ne in the Onondaga dialect. This is near the head waters of Raquette river.

West Canada creek retains an Indian name, but has several others.

Yow-hayle, *dead ground*, is applied by Hoffman to the rapids of some river unnamed by him. If correctly given by him as an existing name, it may have been corrupted, either from the Oneida yawu-hayah, *death*, or the Mohawk yaweaheyea, *dead*. His poetic pronunciation is followed here, but there should be more syllables. Zeisberger wrote it jawohéje, and allowance must be made for his use of letters. Yowhayyou is Gallatin's word for the *dead*, and reference should be made to him in Hoffman's names.

HERKIMER COUNTY

The grant to Delliug, vacated in 1699, extended up the Mohawk river to Arach Soghne, in this county. It might be derived from aresen, *to be fat*, in allusion to the fertile German Flats, but forcibly suggests Oriskany, another place where everything grew to a large size.

As-to-ren'-ga, *on the stone*, from ostenra, *rock*, with locative, has been applied to the hills at Little Falls. Another form, Astonrogon or Astenrogen, *place of rocks*, has also been interpreted *rock in the water*, as well as *under the rock*. In the last case it is applied to a rock at the foot of the falls, but is usually a name for the whole place.

Ca-na-cha-ga'-la, *one-sided kettle*, was a clearing near Moose and Woodhull lakes, but the name is now applied to a lake at one of the heads of Moose river. It was formerly a noted spring hole, and the name may have come from this.

Both East and West Canada creeks are important streams, thus called from trails leading to Canada.

Ca-no-we-da'-ge appears on the map of the New Hampshire grants as the name of Nowadaga creek. In this case, as in many others, the second syllable of the prefix *Teka* was retained and the first dropped. In an Albany document it was called Onnawadage, the western terminus of the fraudulent Delliug grant, obtained in 1697, and vacated two years later.

Cat-ha-tach-ua or Cathecane is also known as Plum creek. It has been defined *she had a path*.

Che-pach-et, an applied name, is said to mean *where they separate*.

Ci-o-ha-na, *large creek*, is East Canada creek on Sauthier's map. As another name on this map for this is Gayohara, this name might be thought a natural but erroneous rendering of Giohara. Cai-o-ha-hon Te-ga-hi-ha-ha-ough-we, however, appears on an indenture of 1763, and as the latter name stands for East Canada creek, the former may be a place on it, corresponding to Ciohana. Tegahi-haroughwe is on George Klock's patent of 1754. French gives both Ci-o-ha-na and Sag-o-ha-ra.

Da-ya'-hoo-wa'-quat, *carrying place*, is Morgan's name for the Mohawk above Little Falls. A. Cusick interpreted this as *lifting the boat*, but added another definition, *in the valley*. The former is to be preferred.

De-ka'-yo-ha-ron'-we, a creek flowing into the Mohawk about 200 yards below Fort Hendrick, at Canajoharie Castle. In 1761 Johnson and others wished to buy a tract beginning on the north bank of this creek, 13 miles from the Mohawk. This was East Canada creek, and variants of the name are given. The Indian village of Canajoharie was then a little farther west and on the south side of the Mohawk, the country adjoining being called Canajoharrees.

De-yosh-to-ra-ron. In this petition it was asked that the line might run west to a creek called Deyoshtoraron, or West Canada creek to Burnetsfield.

Morgan said that Ga-ne'-ga-ha'-ga was the upper Mohawk castle, in the town of Danube and nearly opposite East Canada creek, defining this as *possessor of the flint*, which is the national name of the Mohawks. This village was really the Indian Canajoharie of 1750, the name being retained as the Mohawks moved up the river. At that time they had but two castles, while in 1634 they had four east of the present Canajoharie.

Ga-ron'-da-ga-ra'-on, *big tree*, was the western limit of the Burnetsfield patent of 1725. The latter part of the name is incorrectly written.

Ga-yo-ha'-ra or Sa-go-ha'-ra, *where I washed*, was one name of East Canada creek, having the former form on Sauthier's map. It has also been written Kuyahoora.

Hon-ne-da'-ga, *hilly place*, is a name recently applied to Jock's lake.

In-cha-nan'-do, *fish under water*, according to A. Cusick, was one name for Nowadaga creek in Danube.

Ka-na-ta is the name given by Sylvester for West Canada creek, and he called this Amber creek from its color. The word Canada is often used as merely referring to a creek, especially if there was a village on it, as in this case. The proper name of this stream also refers to the color of the water, as will appear.

Koua'-ri, from Oquari, *a bear*, was an Indian name for Fort Herkimer in 1757, as mentioned by the French. This name does not otherwise appear.

Min-ne-ha-ha station. A western name introduced from the falls of that name, and the bride of Hiawatha in Longfellow's poem. It is usually rendered *laughing water*, which will answer in a poem. "Minnehaha, *Laughing Water*, loveliest of Dacotah women."

Mo-hawk river. The name comes from moho *to eat living things*, and this Algonquin word came into use to the exclusion of the name by which the Mohawks called themselves. By the Dutch they were termed Maquas, or *bears*. There is a village of this name in German Flats.

Moose lake has the Indian name of one of the deer family.

Nor-ridge-wock, *a place of deer* according to Webster's dictionary, is an introduced name. It seems to mean *forks of a river*.

No-wa-da-ga creek is an abbreviated form of Canowedage, meaning *place of mud* turtles according to A. Cusick. On this stream was the Indian village of Canajoharie in the later colonial period.

O-hi-o, *beautiful river*, a name now applied to a town. The word implies more than mere beauty and, when used as an adjective, may often be rendered *great* or *very fine*.

Ogh-regh-e-roon-ge, a name for East Canada creek in 1714. It must be remembered that any village or person could originate local names.

O-ne-ki-o is a name coined for a railroad station, from ganne-gio, *good water*.

Ot-squa'-go, *under a bridge*. Morgan wrote it O-squa'-go.

Rax'-e-toth or Ras'-se-dot, from raxaa, *a boy*, was the name for a creek in Schuyler in 1757. It may have been so called from the son of Kash, the first settler.

Ron-doxe lake and station have this name from Adirondack.

Sken-so-wa'-ne, a place on Fourth lake. With the change of one letter this would mean *great peace*.

Squash pond has a New England Indian name, whose derivation was often mentioned by early writers. Thus Roger Williams spoke of the "Asküttasquash, their Vine aples, which the *English* from them call *Squashes*, about the bignesse of Apples of severall colours, a sweet, light, wholesome refreshing." Many Indian words are thus now in common use, but they are rarely Iroquois.

Squaw lake has the Algonquin name of *woman*. The New England Indians also used nunksquaw for *girl*, and sunksquaw for *queen*. The latter often occurs in early chronicles.

Ta-la-que'-ga, *small bushes*, is a name applied to Little Falls by Morgan.

Te-car'-hu-har-lo'-da, *visible over the creek*, is his name for East Canada creek, being a variant of the next.

Te-ga'-hi-ha-rough'-we is the name for this stream on George Klock's patent of 1754, and the names of the two creeks are often much alike, as in the next.

Te-ga'-hu-ha-rough-wa'-e is almost the same as the last, but was applied to West Canada creek in 1786.

Te-ugh'-ta-ra'-row suggests a variant of the last for the same stream but has been differently defined as meaning *its waters are discolored*; in this case from flowing through forests. Hence it has been termed Amber creek.

Ti-o'-ga creek was another name for this in 1768, and was much used for several years before that date, with the usual meaning *at the forks*. Te-a-ho'-ge and Te-uge'-ga are other forms. The Moravian missionaries sometimes wrote it Diaoga. Morgan applied the name to the Mohawk river below Herkimer, as well as to the creek, which the Senecas considered the main branch. It properly belonged to Herkimer, and there early usage placed it.

Te-non-an-at'-che, *river flowing through a mountain*, is Schoolcraft's name for the Mohawk. He derived this from David Cusick's history, who said the Iroquois came to a river "named Yenona-natche, i. e. going round a mountain (now Mohawk)." Schoolcraft's spelling may be preferred, but he changed the sense as well. Of some of Cusick's names he said: "I abbreviate these words

from the originals, for the sole purpose of making them readable to the ordinary reader."

Wa-co-ni-na was interpreted for me as *there used to be a bridge*. It is the name of the Little lakes on the map of the New Hampshire grants.

Wa-i-ont-ha lakes on Sauthier's map are now Little lakes in the town of Warren. This seems the original form of the name.

Witchopple is a name now given to a small lake.

Yon-dut-de-nogh-scha-re creek, in 1714, suggests Cusick's name of Yenonanatche for the Mohawk river.

Many Indian names have been recently applied to camps and summer houses in the wilderness, as Cohasset, Manhasset, Mohawk and Onondaga camps, and Iroquois and Hiawatha lodges.

JEFFERSON COUNTY

Indian names in this county are mostly of Iroquois origin, but are few in number. When its bays, rivers and fort sites were well peopled it must have had many, but this was in prehistoric days. For more than three centuries at least it has not been inhabited by its former owners, yet some names still refer to early times. It is every way probable that this was long the home of the Onondagas, but most of the territory at last fell to the Oneidas.

At-en-ha-ra-kweh-ta-re, *where the wall fell down*, has been given as a name for French creek at Clayton. Hough said that on Penet's patent French creek is called Weteringhare Guentere, meaning a *fallen fort* and referring to an Oneida tradition of a fort they captured there. Fort sites are frequent in the county but none have been reported at Clayton.

Hough said a French map, in Yale College library, called Carleton island Cahihououage, but this is probably an error of place, as the word means *large creek* or *river*, and belongs to Salmon river, once known as La Famine.

Cat-ar-ga-ren-re, Catagaren and Cadranghie are variants of the name of Sandy creek recorded in 1687. It was written Et-cat-ar-a-gar-en-re in 1755, and is Catagaren on Sauthier's map. A. Cusick defined this as *mud raised like a chimney, but slanting to one side*. This might refer to the many prehistoric earthworks along its course. Te-ka'-da-o-ga'-he is another name, meaning *sloping banks* and perhaps but a variant of those above.

De-a-wone'-da-ga-han'-da is Morgan's name for Wolfe island.

Ga-hu'-a-go-je-twa-da-a'-lote, *fort at the mouth of the great river*, is his name for Sacketts Harbor, referring to the military post there. The first four syllables refer to the river, which is not expressly called *great*.

Ga-na-wa'-ga, *the rapid river*, is applied to the St Lawrence by Morgan. David Cusick called it Kanawage, and it has other slightly differing forms, the name being used in many places.

Ga-nen-tou'-ta, or Assumption river of the French, is on Sauthier's map and seems to be Stony creek, south of Traverse bay. Genen-tota varies but slightly from this. A. Cusick defines this as *pine trees standing up*, a name closely resembling that of Canastota.

Ka-hen-gouet-ta, mentioned on Gallinée's map of 1669, is now Chaumont bay. It is sometimes written Kohenguetta. A. Cusick translated this *where they smoked tobacco*, fishing and hunting parties often meeting there.

Ka-hu-ah'-go, *great or wide river*, is Morgan's name for Black river and Watertown. In this simple form it is *the river*, great by implication rather than expression. The Onondagas add the adjective and make it Ka-hu-wa-go'-na, *great river*. The Tuscaroras call it Ka-sha-ka'-ka. It is probable that Kaghiohage, an Oneida fishing place in 1700, which was 12 miles from Lake Ontario and one and one-half days' journey from Oneida, may have been the same. The name is often used for a large river, as the Cuyahoga in Ohio. Through a misprint in Squier's account of local antiquities, it was given as Ka-me-har-go, afterward condensed by others into kamargo, thus changing an Iroquois into an Algonquin word and utterly destroying the sense.

Ka-wen-i-oun-i-oun is on Gallinée's map, south of and near the Thousand islands.

Mus-ca-longe lake and bay are called from that fish, and both an Indian and French origin have been claimed for the name.

Ni-a-ou-re bay was so called in 1756, but this appears in several forms. It is now called Chaumont after Le Ray de Chaumont, who was a French gentleman owning large tracts of land. On the map of the New Hampshire grants it is Niawerne, while Sauthier makes it Niaouenne or Nivernois bay. The last name is supposed

to refer to the Duc de Nivernois, but the earlier French usage makes it an Iroquois name.

Ni-ka-hi-on-ha-ko-wa has been translated *big river*, and applied to Black river. If so it is a very corrupt form of the word. It is more likely to have been corrupted from the name of the sturgeon, *nikeanjiakowa*, *big fish*, which abounded there.

On-on-to-hen, *hill with the same river on each side*. Oxbow bend on the Oswegatchie river. This is the very sharp bend just within the county.

Hough said that on the Yale College map mentioned was a town at the mouth of Black river called Otihanague. He seems to have mistaken the location, for this name belongs to the mouth of Salmon river in Oswego county, and is often mentioned in the *Jesuit Relations*.

Out-en-nes-son-e-ta was interpreted by A. Cusick as *where the Iroquois league began to form*. On Pouchot's map this is a stream north of Sandy creek and in the town of Henderson. This would make the first thought of union one among the Onondagas, as in the Hiawatha tradition, and before the removal of all to their later homes. Some certainly lingered awhile. The name harmonizes with an old tradition of a neighboring stream. If Hiawatha first lived here this would account for his white canoe.

Pee-tee-wee-mow-que-se-po, *wide river*, is given as an Algonquin name of Black river. This is certainly not a good definition. The prefix to sepo, here used for *river*, suggests Trumbull's pehteau-wuttoon, *he foams at the mouth*, and Zeisberger's pitey for *foam*. The meaning would then be *river which foams*, perhaps near the mouth, and becomes strikingly descriptive.

Te-ca-nan-ouar-on-e-si, *a long time ago this swamp was divided*, according to A. Cusick, was a name for the south branch of Sandy creek in 1755. Pouchot said traditionally the Iroquois came out of the ground there. This is an expression used for a first settlement and there were early towns along the stream.

Te-ka'-da-o-ga'-he, *sloping banks*, is Morgan's name for Sandy creek. It might refer to the sides of the creek, or to the unequal slope of an earthwork, bounded outside by a deep ditch.

Wi-no'-na, an introduced western name, is said to mean *the first-born*, if a daughter.

KINGS COUNTY

In dealing with old names and records the arrangement by counties is arbitrary and a mere matter of convenience. On Long Island nearly all published matter is on the old division of towns and counties, and thus it is easier to refer to local names in this way. Those belonging to Nassau now will be included in Kings and Queens. In fact, but for its great length, it would be almost as well to treat Long Island as one natural division as to divide it midway. The Indians there were in several groups, under petty chiefs, but they acknowledged the rule of one greater than the rest. All local names are Algonquin. The Iroquois had some general ones for the island and ocean.

Can-ar-sie is generally supposed to be called after an Indian tribe, but Mr W. W. Tooker said it was not at first a tribal designation or a description of their place of abode, but was only applied to part of their possessions. Kanarsingh was one Dutch spelling of this word, meaning *at or in the vicinity of the fence*, or boundary which divided their lands from the colonists. In 1656 the sachem of Canarsie was under Dutch protection. Canarsie Indian Fields are on an old map, east of Flatbush and near the head of Canarsie bay. The present village is in Flatlands. Mr Tooker carefully distinguished between locally descriptive and personal names, though the names of owners were often given to places which they possessed.

Cas-tu-tee-uw is Kestateuw, the central one of three flats, was sold in 1636. It was called Cashuteyie in 1639.

E-quen-di-to, or Barren island, was sold in 1664, and is in the town of Flatlands. The English called it *broken lands*.

Ga'-wa-nase-geh, *a long island*, is Morgan's Iroquois name for Long Island.

Go-wa-nus suggests how near an Algonquin name may approach an Iroquois word in sight and sound. Mr Tooker rejected Mr Jones' interpretation of *the shallows, flowing down*, etc., but said: "the land probably takes its name from an Indian who lived and planted there, Gau-wa-ne's plantation. His name may be translated as 'the sleeper,' or 'he rests,' related to the Delaware *gauwinhan*, sleep, *gauwin*, to sleep." Mr Tooker is a critical student of Algonquin dialects and an excellent authority. Stiles also con-

sidered it an Indian name. Egbert Benson said: "The bay between the geele, *yellow*, and the roode, *red*, Hooks, still retains its Indian name of Gawamus." Mrs Martha B. Flint thought the name doubtful, saying that Gouwee was a Dutch word meaning *bay*, and instancing its use in the Komme Gouw of eastern Long Island.

Hoop-an-mak or Hoopaninak was an island near Equendito in 1664. This may be from hopuonck, *a tobacco pipe*, or anything much curved.

Ih-pe-ton-ga is Schoolcraft's name for Brooklyn Heights, defined *high sandy bank*, and without historic foundation. Mr Tooker says it is found only in Schoolcraft, who took the word bodily from the Ojibwa. Its parallel in the Delaware, achwowangeu, *high sandy banks*, is not applicable to that place, but is varied in the Indian name of Aquehonga or Staten Island. Mrs Flint accepts Schoolcraft's name and locality.

The tribe at Ke-sha-ech-pue-rem sold Governor's island in 1637. This was a name for Canarsie in 1636, and meant *the council fire*.

Ma-cut-te-ris or Macuthris, an island near Equendito in 1664.

Ma-ke-o-pa-ca was a tract of land at Gravesend, for which a confirmatory deed was given in 1684. This may be from mahche-poo, *he has eaten*, in allusion to an eating place on the shore.

Man-a-han-ning, *a place at or near the island*, was a neck sold with Coney island.

Me-rey-cha-wick is usually defined *sandy place*, and was a part of Brooklyn. It was written Marychkenwikingh in 1637, and Mareckkawick in 1642, being at Red Hook in the 12th ward. Ruttenber derived it from me, definite article, reckwa, *sand*, and ick, *place*. This is hardly satisfactory, and Tooker thought it erroneous, supposing that Merechkawink would be more correctly defined *at his fortified house*, like Zeisberger's mechmauwikenk, *a camp*, or a similar word for *a great gathering in his house*. Wallabout bay was known as "the boght of Mareckkawick."

Mer-i-to-wacks, variously written, was used by the New England Indians for Long Island, meaning *land of the periwinkle* or *ear-shell*, the principal supply coming thence for making wampum.

Mes-pa-ech-tes was a name for Maspeth kill in 1638, being $1\frac{1}{2}$ leagues from Wallabout bay. The land next to Mespachis Neck was patented in 1642.

Mo-e-ung, the beach at the east end of which the Makeopaca tract began. It may be derived from monaonk, *an abundance of anything*.

Nar-ri-och has been defined *the island* by some, and was the name of Coney island.

Nay-ack means *a point* or angle, and appeared as Najack, now Fort Hamilton, in 1680. The sachem of Niocko (Nayack) certified to the sale of Coney island made in 1649. Land was sold at Nayeck or Naieck in 1652.

Ni-eu-we-sings is equivalent to Neversink, to which some give the same meaning, here derived from naihaue, *in the middle*, and ing, *place*, alluding to its situation between Jamaica and Gravesend bays. The "English of Gravesend at Nieuwehings" were mentioned in 1664.

O-jik'-ha-da-ge'-ga, *salt water*, is Morgan's form of one Iroquois name for the ocean.

Pek-ke-meck. The Indians of this place were mentioned in 1717.

Rin-ne-gack-onck or Rennegaconck was at Wallabout bay, and was sold in 1637, the patent being given in 1641. It was bought by Gearge Rapalje. Tooker thought the name meant *on the pleasant land*.

Resk-ke-wack or Rechkewick was mentioned in Brooklyn in 1647 and 1652, and is an abbreviation of a name already given.

Sa-po-rack-am was in the south part of Brooklyn, near Gowanus, in 1639 Tooker said it meant *a cultivated field in lowland*. It was also called Sapokanickan.

Sas-si-an's cornfields were called after him, his name meaning *planter* or *sower*. They were near Gowanus. Personal names were sometimes given to places.

Se-wan-hac-ky was a name for Long Island in 1636, more properly belonging to the eastern half. It does not mean *land of shells*, but *land of loose or scattered shell beads*, properly the black variety.

Shans-co-ma-cocke was an island near Equendito.

Wer-pos is rendered Warpoes, *place of rabbits*, but this is an uncertain definition. It was in the 10th ward of Brooklyn.

Wey-witt-spritt-ner was in the south port of Brooklyn, near Coney Island.

LEWIS COUNTY

Da-ween'-net, *an otter*, is Morgan's name for Otter creek. The Oneida word for otter is towēne.

Ga-ne'-ga-to'-do, *corn pounder*, is his name for Deer river. In the Onondaga dialect the wooden pestle is ote-hā-tok'-wah.

Ka-hu-ah'-go, *great river*, is Morgan's name for Black river, and has been mentioned. Strictly it is *the river*, as surpassing others.

Mohawk Hill has an introduced name, elsewhere defined.

Moose river has the Indian name of that animal. It is derived from moosu, *he trims or cuts smooth*, from its habit of stripping the lower branches and bark from trees while feeding.

Ne-ha-se'-ne, *crossing on a stick of timber*, is Morgan's name for Beaver river.

Oi-e-ka-ront-ne, *trout river*, has been given as another Indian name for Deer river. The Oneidas call the trout dodiahto, and the Onondaga name is nah-wan-hon-tah. A St Regis name seems used.

O-je'-quack, *nut river*, is Morgan's name for Indian river. The Onondaga word for nut is oo-sook'-wah.

Os-ce-o'-la is the name of a town and village called after a noted Seminole chief. It has been translated *black drink*.

O-swe-gatch'-ie is rendered O'-swa-gatch by Morgan, who says the meaning is lost. It has been defined *black river*.

Te-ka'-hun-di-an'-do, *clearing an opening*, is Morgan's name for Moose river.

LIVINGSTON COUNTY

When first known the Senecas lived mostly in Ontario county, but after the overthrow of the Hurons and Eries some returned to former homes in the Genesee valley, and gradually occupied all the western part of New York. Though their villages were often removed to new sites their names sometimes went with them. Many of these will be found in the various journals of Sullivan's campaign, but some of these were copied by soldiers from those kept by others.

Ad-jus-te, Ad-jut-so, Ad-yut-ro are given in these journals as forms of one name of Conesus in 1779, applied to both the town and lake. Other forms are Ajulsa, Augusta, Adjutoa and Adjuton. Big Tree, a noted Seneca chief, lived at this place and favored the Americans.

Adjutsa lake is on Lodge's map, made at this time, and the name is defined: "English the lake between the hills." His definitions seem quite correct. Ajudishta is *spear* in the Onondaga dialect.

Ca-i-a-di-on, a Seneca village of 1767, may be Caneadea, which would be south of this county.

Ca-na-se-ra'-ga, is rendered Ga-nus'-ga-go or Ga-nos'-ga-go, *among the milkweeds*, by Morgan. He applied this to the creek and also to Dansville, where there was a Seneca village called Kanuskago, in colonial days. It will be observed that Morgan gave the word and meaning quite differently in Madison county, nor are the words primarily the same. In the life of Mary Jemison, the editor has notes on Caniskrauga creek, near Mount Morris, interpreting it *slippery elms*, and saying there was a village of this name at Dansville. French followed this definition. Judging from the Onondaga dialect this seems the more correct.

Ca-na-wau'-gus, *fetid waters*, a name for Avon Springs, was written Ga-no-wau'-ges by Morgan, and was applied to the surrounding country. Canawagoris and Canawagoras were other forms in 1779. The name is retained in the town of Caledonia.

Ca-sa-wa-val-at-e-tah or Gagh-cheg-wa-la-hale was on the east side of the Canaseraga creek, near its mouth, and the name has many forms in the journals of Sullivan's campaign. Fogg and Lodge are perhaps as reliable as any, but they had most names in the dialect of the Oneida guides. Major Fogg spoke of this as "Gohseolahulee (which signifies *spear laid up*). On Lodge's map it is "Cossawauloughley, English, the Spear lay'd up." Among the forms in these journals are Gaghaheywarahera, Gaghehewarahare 2 miles from Genesee river, Gathsegwarohare, Gessauraloughin, Gaghsequilahery, Costeroholly and Kasawassahya. So differently do men hear and write.

Doty gives the name as Gaw-she-gweh-oh, at the confluence of the Genesee river and Canaseraga creek. Gaw-she-gweh is a *spear*, and O-she-gweh-ont is a *rattlesnake*. There were many of these reptiles there, but the allusion may be to the point between the streams. This was the site of the earlier Geneseo.

Che-nus-sio was a frequent form of Geneseo in colonial days, and it thus appeared in 1759. In 1757 it was Cenosio, but the Moravians wrote it Zonesschio in 1750, saying: "The river Zonesschio, from

which the town derives its name, flows through it." There is the usual variety in the journals of Sullivan's campaign, but no one changes the meaning of *beautiful valley*.

Che-non-da-nah of 1754 was written Che-nan-do-a-nes in 1774. At that date and later it was called Little Beard's town quite often, after its chief. On Pownall's map it is on the west side of Genesee river, about 15 miles from Lake Ontario, which is too far north. At first it was east of the river. The name comes from the national title of the Senecas.

Co-ne-sus is now the name of a creek, lake and town. Morgan gave Ga-ne-a'-sos for the lake and outlet, *place of nannyberries*. A. Cusick defined it *long strings of berries*. Doty gives it as Gah'nyuh-sas, but places the name $\frac{1}{2}$ mile south of the head of the lake, where sheepberries (*Viburnum nudum*) are abundant. The name is also said to have come from the old mode of scooping up fish at the outlet, but this lacks support. The variants of the alternate name of Adjuste have been given. In the journals of 1779 the name of the town also appears as Canexa, Canesaah, Canneh-sawes, Canough, Canaghsoos, Keneghses, Kanaghsas, Kagnegasas, Kanaghsaws, Kanieghsas, Kanegsas or Quicksea, Kaneysas or Yucksea, Yoxsaw and Yorkjough. Some are alternate names.

Sullivan's army encamped at Kanaghsaws, September 16, 1779. "This place, it is said, was commanded by a negro, who was titled Capt. Sunfish, a very bold, enterprising fellow." It was also the home of Big Tree, who favored the Americans and tried to keep the Senecas neutral. The story goes that he saw the destruction of the place, and some of his companions told him that was how the Americans treated their friends. He replied that it was the common fortune of war, and that they could not distinguish between the property of friends and foes. There is no question as to his friendship, but he is commonly supposed to have taken part with his nation. While here one of Sullivan's officers wrote: "At this town liv'd a very noted warrior called the Great Tree, who has made great pretensions of friendship to us & has been to Phyladelphia & to Genl Washingtons head Quarters since the war commenced & has received a number of Presents from Genl Washington & from Congress yet we suppose he is with Butler against us."

Con-hoc-ton river has its head in Stillwater. Morgan gives Ga-nak'-to as the Tuscarora form, meaning *log in the water*.

Con-nect-xio, a village on Pouchot's map east of the river, seems the earlier Geneseo, but the name also strongly suggests Conesus, some forms of which it resembles.

Da-non-ca-ri-ta-oui on Kitchin's map, on the west side of Genesee river, and as this was after Lahontan's date of the same name mentioned by him, it may have been another place. In 1672, however, Father Garnier spoke of a Seneca chief who was called On-non-ken-ri-ta-oui, saying: "he is the most distinguished chief of the Senecas." He afterward called him Sho-non-ke-ri-ta-oui, and the town may have been named from him or his successor, as was often done.

De-o'-na-ga-no, *cold water*, is Morgan's name for Caledonia. Doty has it Dyu'-ne-ga-nooh, *clear cold water*, placing it on the northwest margin of the great spring at Caledonia. These springs were well known to the Iroquois and near them the abundant calcareous tufa is much employed. The Rev. Samuel Kirkland mentioned them in 1788, speaking of "the magic spring as denominated by the Indians because its water was said to petrify almost everything that obstructed its current. A pagan tradition prevailed, of an evil spirit having resided here in former times, bellowing with a horrid noise, and ejecting balls of liquid fire. The spring emptied into the Genesee, and its fountain was about 3 miles north of Kanawageas." As in other similar cases no name indicating evil influences has come down to us, though such names doubtless existed.

De-o-nun'-da-ga-a, *where the hill is near*, was the name of Little Beard's town according to Morgan. Doty has it Dyu-non-dah-ga'-eeh, *steep hill creek*, in the east part of Cuylerville.

De-o-wes'-ta is now Portageville or a neck of land below it.

De-yu'-it-ga'-oh, *where the valley begins to widen*, according to Doty, is a name for Squakie Hill, opposite Mount Morris. He had his name and meaning from Marshall. Morgan has Da-yo'-it-ga-o, *where the river comes out of the hills*. Both definitions express the same general idea without being literal, and this is often the case.

Dyu-do'-o-sot', *at the spring*, is on the Douglass farm in Avon, 2 miles north of Livonia station and a few rods from the town line. It is at the source of Little Conesus or Gore brook, and the name is

pronounced De-o-dou-sote. Morgan gave it simply as De-o'-de-sote, *the spring*, Indian pronunciation not being exact. This place is identified by Doty as the Gan-nou-na-ta of De Nonville, styled Gannondata *in the act of possession*. Belmont called it Ounenaba, which would be an Algonquin word if correctly given, but he probably intended the Iroquois name. Doty thought it the Keinthe of Greenhalgh. Viele termed it Kaunonada, and Lahontan Danoncaritarui, which is west of the Genesee on Kitchin's map. Marshall placed it 2 miles southeast of East Avon and thought it might be Gannounata. Its identification will not now be discussed. [See Ontario county].

Dyu-hah-gaih, *the current bites the bank*, or *eats it away*, is Doty's name for a former Oneida village on the Genesee. Some Oneidas and Tuscaroras espoused the royal cause.

Ga-hah-dae-ont-hwah, *the hemlock was poured out*; i. e. the fine leaves of the tree or a drink made from them. Doty gave this as one name of Squakie Hill. Morgan wrote it Ga-neh'-da-on-tweh, *where hemlock was spilled*, applying it to Moscow or an Indian village there.

Gah-ni'-gah'-dot, *the pestle stands there*, was a recent village near East Avon.

Ga-ne-o-de'-ya, *clear small lake*, is Doty's name for the great spring at Caledonia. This name is usually translated *handsome lake*, though it has also a reference to greatness.

Gan-nou-na-ta, an early Seneca town already mentioned and usually identified with Keinthe. It has been placed in the town of Avon and also at the village of Lima.

Ga-non'-da-seeh, *new town*, near Moscow, was a resort for pigeon shooting but was not occupied in the winter.

Ga-nus'-ga-go, *among the milkweeds*, has already been mentioned as Morgan's name for a Seneca village at Dansville. He makes it equivalent to the Seneca Canaseraga.

Ga-on-do-wa-nuh, *big tree*, was a Seneca village in Leicester, 2 miles west of the river. Morgan made it Ga-un-do'-wa-neh, or *big tree*, on a hill a mile north of Cuylerville. French has the meaning from an immense oak on the river bank near Geneseo. It was a favorite personal name.

Gar-dow or Gardeau should be Ga-da'-o, *bank in front*, according to Morgan. Marshall and Doty wrote it Ga-dah'-oh, meaning *a bluff*. The tract was in Livingston and Wyoming counties, and was reserved for Mary Jemison, the White Woman. In the account of her life it is said that her Indian husband did not like his nickname of Gardeau, and that the land was not called from him but from containing a hill known as Kautam. This is misspelled, like many other names in the book, and should be Kautaw. This explanation was given: "Kutam . . . signifies *up and down*, or *down and up*, and is applied to a hill that you ascend and descend in passing; or to a valley." This is not satisfactory.

Gaw-she-gweh-oh, *spear laid up*, has already been noticed under Casawavalatetah. Another imperfect form is Gagh-a-hey-wa-ra-he-ra.

Gen-e-see or Gen-e-se-o, *beautiful valley*, is a popular Indian name, at first written in many ways and now applied to many places. Most New York cities and villages, west of Albany, have a Genesee street, so great became its fame through Sullivan's campaign, and so rapid was its settlement soon after. All roads led there for a long time. Spafford said: "Genesee, in the language of the Indians of this region is formed from their name for Pleasant Valley, but I know not what was the aboriginal name." It was probably the same, but it attracted no attention till their later villages were built.

Morgan said: "It is worthy of remark that the root of the word Genesee was the name of the valley and not of the river, the latter deriving its name from the former. *Gen-nis-he-yo*, signifies 'the beautiful valley,' a name most fitly bestowed." Mr George H. Harris said: "Genesee is the modern form of Gen-nus-hee-o, *beautiful valley*. The term originally referred to the neighborhood of the Seneca towns near Fall brook, but was recognized as applicable to all the 'pleasant open valley,' between Mount Morris and the rapids of South Rochester." Doty made it Jo-nis-hi-yuh or Geneseo, the full name being De-gah-chi-nos-hi-yooh, *beautiful valley*, but he did not say that Degah, *at the*, is but a locative prefix. Pouchot called it Sonnechio, and the Moravians Zonesshio. David Cusick placed the Kahkwah battle there. In the journals of Sullivan's campaign it is called Jenessee, Canisee, Chenisee, Chenussio or

Beautiful Valley, and other slightly varying names. In early days the stream was often termed the Little Seneca river.

Ho-ne-oye creek, *finger lying*, is on the east line of the county, having its name from the lake and town.

"Kanuskago, the Door of the Five Nations," was at Dansville and first mentioned in 1756. The Mohawks kept the eastern and the Senecas the western door of the Long House. The name often appears in colonial history and has been already noticed. Kenonskegon is Pouchot's form of this name about the same time, but this would mean an *empty house*, and this would not be appropriate for an important town.

Kan-va-gen, a Seneca village on Pouchot's map, seems Canawaugus.

Ka-yen-ge-de-ragh-te was mentioned in the Revolutionary War as a village about 10 miles from an unnamed Seneca town. Its location is uncertain and it may have been Karathyadirha.

Ke-int-he was first mentioned by Greenhalgh in 1677, and was near the line of Livingston and Ontario counties, having been assigned to both. It had other names, but its own survives in the Bay of Quinté, in Canada.

Ke-sha-quā or Coshacqua creek has its name from gah-she-gweh, *a spear*. Ka-sa-wa-sa-hy-a, the first of the Genesee towns, was near this in 1779.

Ko-ho-se-ra-ghe, a Seneca village of 1687, may be Canaseraga, but it appears elsewhere, as might be expected. As here written the word would mean *winter* in Mohawk, but not in Seneca.

Little Seneke river was a name often given to the Genesee to distinguish it from the Seneca river farther east.

Lima is said to be a corruption, by the Indians or Spaniards, of the aboriginal South American word Rimac.

Na-ga-noose, *clear running water*, the outlet of the great Caledonia spring, is derived from ogh-né-ka-nos, *water*.

No-ehn-ta was a name used by the Moravians in 1750 for Hemlock lake and outlet. In their hurried journey they may have mistaken this for the true name of O-neh-da, *hemlock spruce*, from the abundance of this tree there. Marshall approaches the Moravian form, calling it Nah'-daeh, *hemlock*, from o-nah-dah, *hemlock*, and ga-ah', *it is upon*.

Nun-da is Nun-da'-o, hilly, according to Morgan. Doty gives it as O'-non-da'-oh, *where many hills come together*, which is much the same. The village was 2 miles nearer the river than the present village of Nunda. Earlier it was called Nundow and Nundey. Though this definition seems sound Spafford questioned it for some good reasons. A Seneca hunter told him in 1817: "That this Nunda was an attempt of the Yankees to preserve the Indian sound of the name they had given to the rich alluvial mold of this country, signifying *potato ground*, a name they applied to lands of this description above the falls." There is much plausibility in this, as Schoolcraft gives ononnuhda as the Seneca word for *potato*, while Galatin's is ononenundaw. This seems the place mentioned by Proctor as Nondas in 1791, and which he thought 8 miles from Squakie Hill.

O-ha'-di is a name given by Morgan to Geneseo or a village near there, meaning *trees burned*. Doty wrote it Oh-ha-daih, *burnt trees*; i. e., those which had been girdled.

O-ha'-gi, *crowding the bank*, was a Tuscarora village on the Genesee, mentioned by Morgan. It suggests the Oneida village recorded by Doty and the name seems the same.

O-he-gech-rage was the name by which the Moravians called Conesus lake in 1750.

O-neh'-da, *the hemlock*, is Morgan's name for Hemlock lake and outlet. In Cayuga it is De-o-neh'-dah, with the same meaning. Marshall called it Nah'-daeh.

O-ne-o'-ta-de appears on Pouchot's map for the same lake.

Ou-nen-a-ba is said by Doty to have been Belmont's name for Gannounata in 1687. It is probably the latter name misspelled. As given it suggests an Algonquin word, having one labial sound.

Quicksea, a name for Conesus in 1779, seems the same as Yucksea.

Sho-no'-jo-waah-geh, *big kettle*, is Doty's name for Mount Morris. He said it was so called by the Indians from a copper still, or large kettle, used there by the whites in making whisky. Marshall's note is: "Sho-noh'-jo-waah-geh 'At General Morris's.' The General was called by this name, without the suffix geh, which denotes locality." Morgan said that So-no'-jo-wau-ga was the name of Big Kettle, a Seneca chief who lived there. There were several chiefs who had this favorite name.

Sin-non-do-wae-ne was a Seneca castle in 1720, and had its name

from the *people of the great or many hills*. This is not the usual form.

Sja-unt was the farthest Seneca castle in 1700, and may be a contraction of a common name.

Ska-hase'-ga-o, *once a long creek*, is Morgan's name for the village of Lima, where a Seneca town once stood. Marshall and Doty differ but slightly, making it Sga'-his-ga-aah, *it was a long creek*. From Hemlock lake to the Genesee river, the stream on which Lima is midway, is yet a long creek.

Son-nont-ou-an is the usual French form of the name of a castle and of the Seneca nation. It has many variants, and means the *people of the great hills*.

Son'-yea is 4 miles southeast of Mont Morris, and the name has been defined *burning sun* and *hot valley*, both apparently without foundation. It is quite likely to have come from the name of Soneage or Captain Snow, otherwise Soyeawa; or it may be from son-he, *thou are living there*, as a favorite dwelling place.

Squa'-kie Hill is in Leicester, near the village of Mount Morris, and is said to have had this name from the Squatehegas, who lived there and who may have been a remnant of the Kahkwahs, adopted by the Senecas. David Cusick said they were "a powerful tribe past the banks of the Genesee river." After they were subdued "a remnant of the Squawkeihows were allowed to remain in the country and became vassals to the Five Nations after the conquest. The government ordered the Senecas to settle the country and to build forts on the Genesee river, so as to keep the Squawkhaws in subjection." The place has other names already given, relating to local features.

Te-ga-ron-hi-es appears on Kitchin's map of 1756 as a village on the west side of Genesee river. Lahontan and Hennepin mentioned a Seneca chief of that name, after whom the town may have been called, but when they wrote all the Seneca towns were east of the river.

Tus-ca-ro'-ra, *shirt wearers*, is the name of a village now in Mount Morris.

U-ta-hu'-tan was one of the names of Gawshegwehoh.

Yox-saw, Yuck-sea, and York-jough were among the names given to Conesus in 1779.

Young-haugh was described as being in the open woods of which it was the name in 1779, and 11 miles west of the Indian village just named, but it seems the same word, perhaps given to a large tract of land.

MADISON COUNTY

Nearly all this county was in the original Oneida territory, but for a long time they occupied only the southern part, leaving a broad space between them and the Mohawks, which it required several days to pass. When the Tuscaroras came north they were assigned all the territory between the higher hills and Oneida lake in one direction, and reaching from Oneida to Chittenango creek in the other. Near each of these streams the Tuscaroras had a large town, with smaller ones intervening. The names preserved are mostly in the Oneida and Onondaga dialects. Some Algonquin tribes also found a refuge here, but they have left no names of their own.

Ah-gote'-sa-ga-nage, *where the Stockbridges live*, refers to a people adopted by the Oneidas and given a home. The name given refers merely to a fact, its meaning being lost.

Ah-wa'-gee, *perch lake*, is Morgan's name for Cazenovia lake and village. Variants of this will be given.

Ca-na-das-se-o-a is on a creek flowing into Oneida lake about midway, and not far east of Canassaraga Castle, on Sauthier's map. Accounts of travelers would place it but little west of Oneida creek in 1752. It may have been removed. A. Cusick defined this as a *village spread out*, somewhat as butter is spread on bread. It was a Tuscarora town, and these had wide streets and ample room. I am inclined to think this a corruption of Ganatisgoa, the name by which the Moravians called the most easterly Tuscarora town.

Ca-na-se-ra'-ga was a name for Cazenovia lake for quite a time, and it thus appears in the act incorporating the village.

Ca-na-se-ra'-ga creek and village are Ka-na'-so-wa'-ga, *several strings of beads with a string lying across*, according to Morgan and Seaver. The Onondagas give the same meaning, and the word may allude to some special ceremonial use of wampum. Kanaghseragy was the Tuscarora castle in 1756. The Moravians wrote it Ganochsorage a little before that time, but the sound has been quite uni-

formly retained, and the present form is much nearer the original than the one used in Livingston county. The hills as well as the waters were once known by this name. On some early treaties and maps it appears as Canassaderaga creek, but the usage of the word has been remarkably uniform. One erroneous definition has been *big elk horn*. Gansevoort's men came there from Sullivan's army, September 23, 1779: "Arrived at Canasaraga, a handsome village & capital of the Tuscarora tribe."

Ca-na-sto'-ta is given by Morgan as Ka-ne-to'-ta, *pine tree standing alone*, while another derivation has been made from kniste, a *group of pines*, and stota, *standing still*. The following statement is from Mrs Hammond's history of Madison county: "Captain Perkins repaired one of the blockhouses, which stood on an eminence near where Dr Jarvis now lives built on an addition, and moved in . . . Not far from Capt. Perkins' house stood the cluster of pines, from which it is said, Canastota derived its name." In the same history "It is said that the name 'Canastota,' is derived from the Indian word 'Kniste,' signifying 'cluster of pines,' and 'stota,' meaning 'still, silent, motionless,' which has yet greater significance. The lands were low, the stream sluggish. To the swamp north of the village the Indians gave the name of 'Still Waters.' Col. Caldwell remarked (as given in Judge Barlow's sketch) 'I have many times heard the Indians bid their dogs be still by saying, 'stota! stota!' or 'be still! be still!' Undoubtedly, both ideas, that of the 'cluster of pines' and the 'still waters,' are intended to be conveyed in the word 'Canastota.'" *Undoubtedly* is a strong word to use.

Barber and Howe mentioned part of this interpretation: "The village takes its name from a cluster of pine trees that united their branches over the creek which passes through the center of the village and bears its name, called in the native dialect of the Oneidas, Knistee." David Cusick also defined Kaw-na-taw-te-ruh as *pineries*, or pine woods, in another place, and the reference to pines seems clear. The Onondagas, however, knew Canastota as Kanosta, *frame of a house*, from their admiration of the first one built there. The resemblance of this word to Knistee is also plain, and the frame of a house is but a cluster of timbers. Zeisberger has Zanaejatote as the Onondaga word for *frame*, which is more

like Canastota than the word Knistee. Bruyas defined Gannastout, *to set the poles of a cabin*.

Ca-nagh-ta-ragh-ta-ragh was given by Mrs Hammond as a name for the vicinity of the Oneida Stone in Stockbridge, which she was inclined to identify, with Cusick's Kaw-na-taw-te-ruh, or *pineries*. That place was too far south, though the resemblance is naturally suggestive. The name is almost identical with that of Dean's creek in Oneida county. The stone mentioned is now in a cemetery in Utica.

Che-nan-go river. The head waters of this are in this county.

Chit-te-nan-go creek is rendered Chu-de-naang' by Morgan, *where the sun shines out*. Sylvester defines it *river flowing north*, as all the neighboring streams do. There is no good derivation for this. Another derivation is still weaker, *where the waters divide and run north*. They unite and flow in that direction. A. Cusick thought the meaning of one form might be *marshy place*, the stream passing many miles through lowlands before reaching Oneida lake. On a map of 1825 it is called Chitening, much like Morgan's form. Spafford gave it Chitteningo, and in land treaties it is Chittilingo. In early days it was called both Tuscarora and Canaseraga creek. Major John Ross thus mentioned it in his expedition in October, 1781: "On the 11th I left Oswego and proceeded to Oneida lake as far as Canasarago creek, where I left some provisions and a guard." The Indians now know it as O-wah-ge-nah, or *perch creek*.

Da-ude'-no-sa-gwa-nose, *roundhouse*, is Morgan's name for Hamilton.

De-ose-la-ta'-gaat, *where the cars go fast*, is his name for Oneida. The word has a fresh significance since a Pullman porter said his train did not even hesitate there.

En-ne-yut'-te-ha'-ge was Van Curler's name for Oneida Castle in 1634, when it was east of Mannsville, the first three syllables standing for Oneida. Other names were included in a song which he then heard.

Ga-na-tis-go-a, *big village*, a Tuscarora town first mentioned by the Moravians in 1752. It was the most easterly of their towns, and the name was afterward contracted to Sganatees. In this form it is strongly suggestive of a *long lake*, but the identity of the names is certain in spite of the changed form, the adjective being dropped

from the end. The Moravians give the only account of this town, which was two hours west of Old Oneida.

Ga-no'-a-lo'-hale, *head on a pole*, the name of the latest Oneida Castle, has been applied to Oneida lake from its proximity. This favorite name was very variable in recorded forms. It is Ga-no'-wi-ha in Onondaga, and Ga-no'-a-o-ha in Mohawk.

Ga-noch-so-ra-ge, now Canaseraga, was often mentioned by the Moravians as the western Tuscarora town.

Goi-en'-ho was a name for Oneida lake in 1655, Oneida river appearing as a stream issuing from it. The word means *a crossing place*, possibly alluding to the passage of the lake in canoes or on the ice. In that case necessity might appear: *the lake where they must cross*. It is quite probable, however, that the allusion is to the ford or ferry at Brewerton, when, according to Iroquois custom, it would be *the lake at the crossing place*.

"Hoh-wah-ge-neh (Onondaga) O-wah-ge-ha-gah (Oneida). Literally, the lake where the yellow perch swim, or yellow perch lake," is J. V. H. Clark's account of the name of Cazenovia lake. Both Oneidas and Onondagas have assured me of its essential correctness. Of course the word yellow does not enter into the combination, the word used specifying a well known fish, thus distinguished by Clark from the gray perch or pike. In his Gazetteer for 1813 Spafford speaks of Cazenovia lake "called by the Indians Hawhaghinah, and sometimes by the English Canaseraga."

Kaw-na-taw-te-ruh. In his account of the Six Nations David Cusick said they traveled westward from the Mohawk river and came "to a creek which was named Kaw-na-taw-te-ruh, i. e. *pineries*. The second family was directed to make their residence near the creek, and the family was named Ne-haw-re-tah-go, i. e. *big tree*, now Oneidas, and likewise their language was altered." Big Tree is the council name of the Oneidas. He added a note: "The creek now branches off the Susquehanna river at the head generally called Col. Allen's lake, 10 miles south of the Oneida Castle." The Pineries are now the Pine Woods in Eaton, but he should have said Colonel Leland's lake instead of Allen's.

Ne-wa-gegh-koo, an old name of the bay at the southeast angle of Oneida lake, mentioned in a treaty of 1798. A. Cusick interpreted this *where I ate heartily*. There was a recent Oneida village

there for a time, and the lake abounded with fish and the shores with game.

O-na-wy-ta, *spring of water*, is a name I furnished for Hatch's lake near West Eaton.

"The village of Ohiokea, situated west of Oneida creek," was mentioned by David Cusick. This would be *place of fruit*.

On-ei-da lake, valley and creek. This county was the early home of the Oneidas, or *people of the stone*, as the name signifies. A few linger there yet. The name was written Ononjote in 1645, and has many and great variations. It will be more fully considered under Oneida county, though most of the famous Oneida stones were here.

O-ris'-ka-ny is often Orisca in treaties and will appear more at length in Oneida county. It means *nettles*.

Ot'-se-lic river rises in this county, where French translates it *a capful*.

O-vir-ka, in the treaty of 1811, is evidently a mistake for Oriska.

O-wah-ge'-nah is one form of the name of Cazenovia lake.

S'ganatees, the name of a Tuscarora town in 1752, was contracted from Ganatisgoa.

Sca-ni-a-do-ris, *long lake*, was the name of Madison lake in the land sale of 1811. This line began "at the west end of the Scania-doris or the Long lake, which is at the head of one of the branches of Ovirka creek." David Cusick told a story of this spot, the name of which must not be confused with the same name elsewhere. A party from Ohiokea "encamped near the lake Skonyatales; one morning while they were in the camp a noise broke out in the lake; a man was sent immediately to see the tumult; he saw a great bear on the bank rolling down stones and logs; the monster appeared to be in a great rage; a lion came out of the lake and suddenly fell upon the bear, a severe contest ensued, in the meantime the bear was beaten and was compelled to leave the bank, the next day the men went in search of the bear; they found the bear; one of the fore legs was so heavy that two men could not lift but a hands high."

Ska-wais'-la, *a point made by bushes*, is Morgan's name for Lenox.

Te-thir'-o-quen, Te-chir-o-quen and Tsi-ro-qui are variants of an

early name of Oneida lake, as used by the French. It refers to something white, and will be treated later.

Ti-ach-soch-ra-to-ta, *place of white cedars*, was a Tuscarora town in 1752, east of Canaseraga. Part of the word suggests Canastota.

Ti-och-run'-gwe, *a valley*, was a Tuscarora village of 1752.

Ti-ough-ni-o-ga river had a branch here.

In 1767 Sir William Johnson wrote: "I met the Indians at Tuscarora creek, in Oneida lake." This was Chittenango creek.

MONROE COUNTY

A-o-we-gwa, a river mentioned by Hennepin, about 80 miles east of Niagara, seems the Genesee, and the name is equivalent to Owego, with the same meaning, *where the valley widens*, as it does at Mount Morris.

Chi-li, an introduced name for a town, is said to be a Peruvian word meaning *land of snow*. An English pun might be suspected, but it is thus given in Webster's dictionary.

Ga'-doke-na, *place of minnows*, is Morgan's name for Salmon creek in Parma.

Gan-da-chi-o-ra-gon is mentioned in the Relation of 1672, and is placed at Lima, being the same as Keinthe. Tanochioragon is La Salle's name for this. Gan-nou-na-ta is the same place.

Ga-nyé'-o-dat-ha, a short distance up Irondequoit creek, was De Nonville's landing place according to Marshall.

Ga'-sko-sa-ga, *at the falls*, is Morgan's name for Rochester. Gaskonchiagon or Gaskonchiagou was a frequent early name for the lower part of the Little Seneca or Genesee river, alluding to the falls. It was also one frequent name of Oswego Falls and will be found elsewhere. From this came Tsinontchiouagon for the mouth of the Genesee on early maps. Charlevoix described the lower part of the river in 1721, regretting that he knew nothing of the falls till he had passed the place. He said: "This river is call Casconchiagon, and is very narrow and shallow at its discharge into the lake. A little higher it is 240 feet in breadth, and it is affirmed that there is water enough to float the largest ships. Two leagues from its mouth you are stopped by a fall, which seems to be about 60 feet high, and 240 feet broad; a musket shot above this you find a second

of the same breadth, but not so high by a third; and $\frac{1}{2}$ league higher still a third, which is full 100 feet high, and 360 feet broad."

The name was written Caskonchagon in 1755 and Kaskonchiagou in 1756. Morgan gave Ga-skó-sa-go-wa as the Onondaga name of Rochester but this means *great falls*. George T. Harris gave an interesting summary, as follows:

The Seneca word for waterfall is *Gah-sko-sa-deh*. It has several forms of application. Collectively all the falls in Rochester would be termed *Gah-sko-sa-deh-ne-o*, or many falls. If we wish to say "at the falls," the form would be *Gaht-sko-sa-go*. Each distinct section of the river had its descriptive title. From the State dam in Rochester to Court street it was *Gah-na-wan-deh*, a rough stream or rapids. The upper fall, once located where the Erie canal aqueduct now crosses the river, was *Gah-sko-so-ne-wah*, or small falls. The fall north of the N. Y. C. Railroad bridge was *Gah-sko-so-wa-neh*, or great falls. The lower fall was called *Gah-sko-sah-go*, under or below the falls. . . . The primitive form was *Gas-kon-cha-gon*, another form of *Gah-sko-sah-deh*.

Ge-ne-see river, *beautiful valley*.

Gi-ni-sa-ga, *in the valley*, is Allen's creek near Irondequoit bay.

Gweh'-ta-a-ne-te-car-nun-do'-teh, *red village*, is Morgan's name for Brockport.

Ho-ne-o'-ye falls and creek. The name signifies *finger lying*, but properly belongs to the lake and an early town near it. The falls have a distinct name given below.

I-ron'-de-quoit has many forms, applying to the bay but not to the creek, except in the sense of being at the bay. Morgan gave the name of Neo-da-on-da-quat, meaning simply *a bay*, which comes short of the full sense. In his geographical scheme of the Iroquois territory the word differs in spelling and accent from that in his list of names, but not essentially. Kaniatarontauquat, used in 1684, is quite literal. Charlevoix described it as a beautiful place and called it the bay of the Tsonnonthouans or Senecas. The Onondagas called it Cheorontok, and in a journal of 1759 it appears as Nidenindequeat. On the Jesuit map of 1665 it is Andiatarontawat, sometimes incorrectly quoted as Andiatarontagot. In his Gazetteer of 1813 Spafford has a brief note on the name, saying: "The Indian name of this Bay is Teoronto; which signifies in the dialect of the Onondagas *almost lake*; and these people still persist in that name." This is a good

definition of one of the above forms, and the word may be compared with Cheorontok. Mr Spafford, however, was not satisfied with this, and in a later edition he said:

The Teoronto bay, on Lake Ontario, merits more particular notice, if for no other reason than to speak of Gerundegut, Irondequoit, and Irondequot, names by which it was also known. The Indians call it Teoronto, a sonorous and purely Indian name, too good to be supplanted by such vulgarisms as Gerundegut, or Irondequot. . . . Teoronto, or Tche-o-ron-tok, perhaps rather nearer the Indian pronunciation, is the place *where the waves breathe and die, or gasp and expire*. Let a person of as much discernment as these "savages," watch the motion of the waters in this bay, facing the n., after a storm on the lake, or a vigorous gale, and he will admire the aptitude of the name.

This is ingenious and delightful, but does not apply to the early and present name of the bay. There was a Toronto on the shore in Orleans county, but none here, and Harris says Spafford had his information from Mississaga Indians.

Marshall said Irondequoit was a Mohawk and not a Seneca name, and that it meant *a jam of floodwood*. It is difficult to sustain this meaning. He added: "The Seneca name is O'-nyiu'-da-on'-da-gwat, and means a bay or cove; literally a turning out or going aside of the lake; composed of Ga-nyiu-daeh, *lake*, and O-da-gwah, *it turns out or goes aside*. The name given by De Nonville (Ganniatarontagovat) is the same in the Mohawk dialect." This is a sound statement. A few early forms may be added, as Irondegatt and Jerondokat in 1687, Oniadarondaquat in 1701, Jerondoquitt, Ierondoquet and Thereondequat in 1720, and Rundigut in 1799.

Notice should also be taken of an exhaustive paper on the name of Toronto, by Gen. J. S. Clark, in the archeological report of Ontario, Canada, for 1899. He derives this from the name of Irondequoit bay, as signifying a bay, door, or entrance into a country, showing that the name of Toronto is contained in this as given by De Lamberville in 1684. To show this more clearly he retains the spelling but divides the word into Kania-Taronto-Gouat. This will appear in other forms. He quotes with approval O'Callaghan's definition: "Literally an opening into or from a lake; an inlet or bay; from Kaniatare, *a lake*, and Hotontogouan, *to open*." The references to

Pownall's name of Lake Champlain are good points in this paper, and he considers Irondequoit as thus meaning *a door of the country*, and Toronto a derivative.

Ke-int-he, a Seneca town of 1677. This name was also given to a Cayuga village of the same period, on the Bay of Quinte' in Canada.

Ne-a'-ga Wa--a-gwen-ne-yu, *Niagara lake footpath* is a Seneca name given by Morgan for the trail near Lake Ontario.

O'-at-ka, *an opening*, is his name for Scottsville, and it is also applied to Allen's creek in Genesee county.

O-hu-de-a-ra is a Seneca name for Lake Ontario, according to some, but this seems doubtful.

O-neh'-chi-geh, *long ago*, is Morgan's name for Sandy creek.

Sgo-sa-ist-hoh, *where the swell dashes against the precipice*, is applied by Harris to a rift on Irondequoit creek, above the dugway mills. Marshall wrote it Sgoh'-sa-is'-thah, with the same place and meaning. The first division is best.

Sko'-sa-is-to, *falls rebounding from an obstruction*, is Morgan's name for Honeoye Falls.

Ta-e-ga-ron-di-es, visited by La Mothe and Hennepin in 1678, was Totiakton, and was called Thegarondies by Lahontan in 1687.

To-ti-ak'-ton, a Seneca village mentioned by Greenhalgh in 1677, was on an abrupt bend of Honeoye creek, and had its name from its situation, the word meaning *bend* or *bending*. Greenhalgh called it Tiotohatton, and said it "is near the river Tiottehatton, which signifies bending." Morgan gave it as Da-yo'-de-hok-to, *a bended creek*. Doty wrote it Totiakto, following Marshall. The French sometimes made it Totiakton, but called the last Seneca castle destroyed in 1687, Theodehacto. It had then been moved to a site west of Honeoye Falls. The Seneca chief Blacksmith gave it the name of De-yu'-di-haak'-do, *the bend*. This was the Mission of 'la Concepcion, often called Sonnontouan by the Jesuits. It is doubtful whether it was ever so called by the Senecas, as this meant the *great hill*, being their national name and not suited to either site.

Wah-gah-ah-yeh, *the old fort*, was the Seneca name for an early earthwork at Handford's landing in Rochester. Harris said the full descriptive name would be Twah-dah-a-la-ha-la, or *fort on a hill*.

MONTGOMERY COUNTY

All the early Mohawk towns of the historic period in New York are in this county, three earlier ones lying north and west. The Mahican boundary line followed the hilltops east of Schoharie creek and near the line of Albany county, and at one time the western Mohawk boundary was at Little Falls. The sites of the towns were often changed, and several names might be given to one, or some small village might have none on record. In a few instances the name followed the town in its removals.

A-dri-u-cha or A-dri-u-tha is a name applied by W. Max Reid to Buttermilk falls near Cranesville and to the vicinity. There were no Mohawk towns apparently as far east as this, but the name has been connected with that of Adriochten, principal chief of the first Mohawk castle in 1634, that being then west of Schoharie creek, while Cranesville is far to the east. His name might be derived from *ateriatha, to be valiant*.

A-ha-rig-do-wa-nigh-an-igh was a name for Timmerman's creek in 1754.

An-da-ra-gue or Andaraque, the town where De Tracy caused proclamation to be made, October 17, 1666, of taking possession of this Mohawk fort and four others, with all the lands around them. The name is contracted from Teandarague, often written Teondoroge. It is closely related to the name of Ticonderoga, lacking only the prefix.

An-ni-es or Agniers, *people of the flint*. There are other French forms of the national name of the Mohawks, which was not that by which they are popularly known. Anniegue' was a name for their country.

As-ser-u-e was the first castle and that of the Turtles in 1644, according to Megapolensis. It was a little west of Schoharie creek, and the name was a variant of another. It might refer to good axes owned there, but more probably to putting something into the water, to cross the creek or river.

At-he-dagh-que was a place at St Johnsville in 1733.

Ca-daugh-ri-ty, *steep banks, or perpendicular wall*. On some patents it is Ka-da-ro-de, giving a broad sound to the second syllable. Sauthier's map has it Cadaredie, on both sides of Aries kill. Boyd erroneously derived it from *canada, village*, and *oquari, bear*. Simms called it a landslide on Schoharie creek, in the town of

Florida, and added: "About 2 miles up the Schoharie from the Mohawk, the eastern shore terminates with a bold bluff to the stream, which originated the Indian Ca-daugh-ri-ta, meaning *steep bank* or *perpendicular wall*. The aboriginal name still attaches to this locality."

Ca-ha-ni-a-ga was mentioned, as the first town on the river in 1677. Though this suggests the national name it was intended for Caugh-na-wa-ga, *on the rapids*.

East Canada creek has other Indian names.

Ca-na-ge-re may be the later Canagora in another place, being the second castle and south of the river in 1634. It may be derived from Gannagare, *a great pole*. It was west of some great flats and was also called Wetchashet by Van Curler.

Ca-na-go-ra was on the north side of the river in 1677, and was the Banagirow of 1644 (an error for Kanagirow), the castle of the Bears. The French gave this the name of Gandagaro in 1669. At first sight it suggests *a large village* as a meaning, but this can not be sustained. Bruyas, however, says of one of his Mohawk words, "Gannagwari, *a she bear*. This is the name of the Mohawk," and a word derived from this may well have been applied to a town peopled by the Bear clan. It seems the same town as the last in a new situation.

Ca-na-jo-ha-rie is rendered Ga-na-jo-hi'-e by Morgan, and defined *washing the basin*. This should be *kettle*, which the first three syllables signify. Mr Morgan made a note on his interpretation: "In the bed of the Canajoharie creek there is said to be a basin, several feet in diameter, with a symmetrical concavity, washed out in the rock. Hence the name Ca-na-jo'-ha-e. One would naturally have expected to have found the Indian village upon this creek, instead of the Ot-squa-go." There was an Indian village just west of the creek, but he mistook the location of the Canajoharie of King Hendrick's day, which was at Indian Castle in Danube, and not at Fort Plain. There may have been several towns of the name.

Spafford said: "This name is of Indigene origin. Canajoharie, as spoken by the Mohawk Indians, signifies the *pot* or *kettle that washes itself*. The name was first applied to a whirlpool at the foot of one of the falls of the creek that now bears the name." French said that the name of the town was "Canajoxharie in the act of

incorporation. Indian name, Ga-na-jo-hi-e, said to signify 'a kettle-shaped hole in the rock,' or 'the pot that washes itself,' and refers to a deep hole worn in the rock at the foot of the falls."

Perhaps the best early account is that of Professor Dwight, written about a century since:

We all visited the *Canajoharoo*, (so the word is spelt by Mr Kirkland), or *great boiling pot*, as it is called by the Six Nations. This pot is a vast cavity in a mass of limestone, forming the bed of the mill stream to which it gives its name. . . . When the water is high, it pours furiously down the ledge of the same rock, crossing the stream just above, into the Canajoharoo, and causing it to boil with a singular violence, and to exhibit the appearance of a caldron, foaming with vehement agitation over its brim.

Whatever the origin or connection there is no doubt as to the general correctness of the interpretation. In his early list of Mohawk words Bruyas had Gannatsiohare, *to wash the kettle*. The Canajorha of 1677, on the north side of the Mohawk, suggests this name. In 1700 the middle castle had the name, but it eventually belonged to the most western of all, and to the lands around. It was written Canaedsishore or Canijoharie in 1700, and Connat-chocari by the French in 1757.

Ca-na-jor-ha was a village on the north side of the river in 1677.

Ca-ni-yeu-ke or Teyeondarago was the lowest Mohawk castle in 1756. The first word may be a corruption of the national name.

In 1810 Dr Samuel Mitchill said he was informed by John Bleecker, the Indian interpreter, an Oneida chief and others, that Canneoganaka lonita'de was their name for the Mohawk river. A. Cusick defined this *small continuing sky*. This might refer to the small but continuous reflection of the sky in the water through the trees. The first part of this name also suggests the national name of Canniengas or Mohawks.

Can-ni-un-gaes, *possessors of the flint*, was a name for the Mohawks.

Ca-no-ho-go was a name for the third Mohawk castle in 1700, being an abbreviation of Decanohoge.

Ca-no-wa-ro-de was a small village west of the first castle in 1634, and on the south side of the river, as all villages of that date were.

Caugh-na-wa'-ga is written Ga-na-wa'-da, *on the rapids*, by Mor-

gan, who gives it also as Ga-no'-wau-ga, which on the whole is better. In 1667 Bruyas spoke of the first Mohawk castle as Ganda-wagué and there Jogues was killed. In 1674 Kaghnewage was also mentioned as the first castle. The more recent location was at Fonda, where the name was applied to a large tract of land. Spafford said: "Caughnawaga, it is well known, was once an Indian village, a principal town of the Mohawk Indians. The name signifies *a coffin*, which it receives from the circumstance of there being, in the river opposite that place, a large black stone, (still to be seen) resembling a coffin, and projecting from the surface at low water." The Rev. John Taylor (1802) defined this as *cook the kettle*, probably thinking of Canajoharie. Gallatin derived it from Caghnuhwohherleh, *a rapid*. J. R. Simms objected to interpreting Caughnawaga *at the rapids*, but forgot that the village of this name was not always at one spot. He said: "It meant, literally,—*stone in the water*. In the river, opposite to the ancient village of Caughnawaga, and, perhaps, 25 feet from the southern or Fultonville shore is a large boulder, which is the last stone seen when the water is rising, and after a freshet, the first one visible when the water is falling." This seems the stone alluded to in the name Cayadutta. It is sufficient to say that the name followed the town in its removals, could not have referred to this stone, and was used before the Indians knew much of coffins. When some of the Mohawks removed to the rapids near Montreal they took the old name as an appropriate one for their new home, where it still remains.

Caugh-ne-was-sa was placed by Schoolcraft in the Mohawk valley, but it does not otherwise appear. He may have meant the preceding name.

Ca-wa-o-ge or Na-wa-a-ge was a village east of the fourth castle in 1634. Van Curler often gave two names to the Mohawk towns.

Ca-ya-dut-ta creek, *stone standing out of the water*, flows through the town of Mohawk. Simms says this means *muddy creek*, but this is the definition of another name applied to a stream.

Chuc-te-nun-da has been erroneously interpreted *two sisters*, perhaps because the North and South Chuctenunda creeks are quite near each other, but on opposite sides of the river. A. Cusick defined this as *stony*, and Pearson made it *stone houses*, from the sheltering cliffs. It is a name of early occurrence at Amsterdam,

and Reid quotes from the grant made to Adam Voorhees on both sides of the river above Cranesville: "On the south side ten morgens (20 acres) opposite a place called by the Indians Juchtanunda, that is ye stone house, being a hollow rock on ye river bank, where ye Indians generally lie under when they travill to and fro their country. The other pieces on the north side of the river, are a little higher than ye said hollow rock or stone house att a place called by the natives Syejodenawadde." At Amsterdam in 1802 the Rev. John Taylor said: "Near the center of this town Ouctanunda creek empties into the Mohawk." In some documents it is written Chucttonaneda.

Co-wil-li-ga creek was defined *Willow creek* by French. It is in the town of Florida, and the definition may be from the accidental resemblance in the sound. It may be a corruption of kahoweya, a canoe, or the Oneida word kiowilla, arrow.

In 1753 the Indians said they had sold land at Stone Arabia, "no further than the creek called the Cunstaghrathankre, in English the creek that is never dry."

Da-da-nas-ka-rie is the name given by Simms for a creek in Fonda, on the Hansen patent in 1713.

Da-de-nos-ca-ra is the same name as given by French, who defines it as *trees having excrescences*. It is in the town of Mohawk and near Tribes Hill. On the United States contour map it is Danoscara.

De-ka-no'-ge or Decanohoge was the third castle in 1756, and A. Cusick defined the name as *where I live*.

Et-a-gra-gon was a rock on the south side of the river.

Ga-ro-ga creek, *creek on this side*; i. e. of the wilderness, there being no Mohawk towns west of this for a long time. It might also be derived from garogon, *to make something of wood*.

Hi-ro-cois or Iroquois was long the French term for the Mohawks in particular, and hence of their country. In 1647 the Jesuits spoke of the Indians here as "Hiroquois or Maquois, as the Dutch term them."

I-can-de-ro-ga or Jeandarage, *forks of two streams*, was a name for the mouth of Schoharie creek in 1699, this being a variant of another.

Ju-ta-la'-ga is Morgan's name for the Amsterdam or Chucte-nunda creek, but he thought the meaning was lost.

Ka-hek-a-nun-da, *hill of berries*, is in the town of Mohawk. This definition is probably erroneous, and a better one may be found in karhakoha, *hawk*, and nunda, *hill*. Barber and Howe quoted an account of Tribes Hill: "The Mohawk name of this elevation is Kaheka-nunda,' or 'hill of berries'; probably because many berries were found there. The ancient Mohawks required their male papooses to run up and down this hill, and those who flagged under the exercise, were deemed unqualified to endure the fatigues of war."

Ka-na-da-rauk creek, *bread*. Bruyas gives gannatarok this meaning in Mohawk. In speaking of the town of Palatine, Spafford said: "In the S. E. corner of this town, just above the Nose, the natives had, from a very remote period of their history, a curious kind of Indian corn mill, from which circumstance the little stream, now called Bread creek, has its name. . . They called the place Can-agh-da-rox, *bread creek*, and when the Europeans came to their country, at an early period, the Mohawks had a gristmill erected upon it." This is a good story with doubtful features.

Ka-naugh-ta Au-ske-ra-da is a name for Canada lake. If the last word is a corruption of akaraji this would be *elm lake*.

Ka-ya-de-ros-se-ras creek was 3 miles west of Amsterdam, and Fort Johnson was on the west side.

Ken-ha-na-ga-ra, *there lies the river*, according to A. Cusick, the traveler having arrived either at the Mohawk or Schoharie creek. It is said to have been an early name for the latter, and suggests the next.

Ken-nen-da-ha-re was a name for the Nose, on the south side of the Mohawk. Tooker wrote this Kanendakherie, *a high mountain*, and assigned it to Anthony's Nose on the Hudson, an obvious error.

Ma-quaa, *a bear*, was the Algonquin name for the Mohawk nation used by the Dutch, and hence the river was often called the Maquas kill. Mohawk was from moho, *to eat* living things. In 1676 they were mentioned as "Maugwa-wogs, or Mohawks, i. e. *man-eaters*." A later writer supposed the word meant *muskrat* river, but he also derived it from moho, *to eat*, defining it *cannibal river*. Most Indians sometimes literally devoured their enemies.

Och-ni-on-da-ge was a name for the first castle in 1700, being the variant of a frequent name. The first Mohawk church was built there.

Ogh-rack-ie was Auries creek, and French said the latter name was from an Indian called Adrian.

Og-sa-da-go, at the mouth of Schoharie creek, was mentioned as the first Mohawk castle in 1700. It had many names.

O-i-o-gue' is the Mohawk on Sanson's map of 1656, but was elsewhere applied to the Hudson. As it means simply *at the river*, it could be given to any large stream.

O-na-we-dake, a great flat on the south side of the Mohawk.

O-ne-ka-gonck-a was a name for the town at the mouth of Schoharie creek in 1634.

O-no-ger-re-ah was Flat creek at Sprakers.

Os-qua-ge or Oh-qua-ge, *place of hulled corn soup*, according to A. Cusick, was a village west of the third castle in 1634. It suggests the latter Oquaga.

Os-se-ru-e-non, Osserrion, Asserue and Oneugioure were early names of the first castle. The first three are synonymous.

Os-ta-gra-go is another name for Etagrago, and is to be preferred. It was applied to a rock on the south side of the river.

Mr Simms said: "Oswegatchie is a local name in the easterly part of the town of Palatine, not far from where the brave Colonel Brown fell, in Oct. 1780. The curve in the hill may be the bend in the Mohawk, where the former approaches it so abruptly at the Nose, gives the key to the name." He thought this meant *going around the hill*, which is an error.

Ot-squa'-go creeks is written O-squa'-go, *under a bridge*, by Morgan. It is in the town of Minden, and the latter name appears above.

Ot-squé-ne is a small tributary of the last, mentioned in 1790.

Ot-stun'-go is another tributary in Minden.

Ron-da-hacks was a name for Crum creek in 1754, apparently derived from Adirondacks, but possibly a corruption of *kanadarauk, bread*.

Schan-a-tis-sa was a village near the middle Mohawk castle on a map of 1655. The odd interpretation given me was *little long*

short village. That is, in the Indian way of speaking, *not a very long, in fact a very short village*.

Scho-har-ie creek is written Sko-har'-le, *floodwood*, by Morgan. This is a well established definition; otherwise it might have been corrupted from skaihoriat, translated *beyond the stream* by Bruyas, as it lay east of the Mohawk towns. Fuller treatment is reserved for Schoharie county.

Sen-at-sy-cros-sy was the second small village west of the first castle in 1634.

Shack-ar-ack-o-ung-ha was a name for Zimmerman's creek in Colden's survey of 1754.

Si-et-i-os-ten-rah-re. Bruyas mentioned a Mohawk village of this name, which was partly derived from ostenra, *a rock*.

So-ha-ni-dis-se was the third castle in 1634, there being then four. It seems a name already given, but Van Curler wrote it Rehana-disse on his return.

Sy-e-jo-de-na-wad-de.

Ta-ra-jo-rhies is the name for Prospect hill, Fort Plain, given by French and defined *hill of health*. It is a commanding situation and was the site of an Indian village, which Morgan thought the true Canajoharie. The name probably came from that of Tar-rachioris, a Mohawk chief killed at Lake George in 1755.

Te-car'-hu-har-lo'-da, *visible over the creek*, is Morgan's name for East Canada creek.

Te-hat-ir-i-ho-ke-a is D. Cusick's name for the Mohawks.

Te-ko-ha-ra-wa is given by French as a supposed name of Canajoharie creek, meaning a *valley*.

Te-no-to-ge and Tenotogehatage are Van Curler's names for the fourth castle in 1634. As but three castles are usually reckoned this is the name of the last. Megapolensis called it Thenondiogo, the castle of the Wolf clan. It was a large town and had many houses on the north side of the river in 1634, the fort being then on the south side.

Te-on-da-lo'-ga, *two streams coming together*, is Morgan's name for Fort Hunter. It has been written Te-ah'-ton-ta-lo'-ga, and the name appears in so many forms that other meanings might be suggested. This was the site of the first or lower Mohawk castle.

Te-ye-on-da-ro-ge is the same as the last, appearing as the name

of the first castle in 1756, near Fort Hunter. It was not far from that site when first known, but had many names, some coming from slight changes in location and referring to a hill. A few variants of this name follow. It was written Tionondoroge in 1691, Trenondroge in 1693, Tiononderoga in 1733, and Ticonderoga and Tinnandora in 1768. That this name and that of the historic Ticonderoga had the same origin hardly admits of a doubt. At first it referred to the *meeting of waters*, sometimes near a hill.

Tha-yen-dak-hi-ke, a cliff on the Mohawk, by a stream near the Nose.

Tingh-ta-nan'-da, a creek near Amsterdam, is the Chuctenunda on Sauthier's map, and from this the name is derived.

"Tin-nan-dro-gi-se's Great Flatt," of 1756, was at Fort Hunter.

Ti-on-on-do-gue in 1677, Thenondiogo in 1644, Tionontoguen in 1670, and Tionondoge in 1693, are variants of the name of the third castle, much resembling that of the first. Though once on the south side of the Mohawk it was removed to the north bank, and the name was appropriate to its situation on a hill.

Tu-a-yon-ha-ron-wa falls is on a map of 1790, and in the town of Canajoharie. It refers to a valley.

Tu-ech-to-na, a creek south of Amsterdam, seems the Chuctenunda, and may be intended for that word, but shortened.

Tu-ech-ta-non-da creek is on Sauthier's map, and is the South Chuctenunda, the name being less changed than the last.

Twa-da-a-la-ha'-la, *fort on a hill* is Morgan's name for Fort Plain.

Ut-lo-go-wan-ke was the mouth of Flat creek, at Sprakers.

Was-cont-ha is on the map of the New Hampshire grants, and was south of the river and of Sir William Johnson's house. It has some reference to a bridge.

Wet-da-shet is one of Van Curler's names for the second castle. This had no palisades at that time, and he saw little except numerous graves. There were but 16 houses and these were not of the largest size. This castle is not in the later lists. For a long time there were three and then but two castles. In the French act of possession in 1666, however, mention is made of Andaraque and four other forts. These appear to have been merely villages and are unnamed.

In the journal which Mr Wilson attributed to Van Curler there

is no internal evidence that he was the writer and the belief of this seems to have been founded on O'Callaghan's statement that he came to New York in 1630. Mr A. J. F. van Laer, of the State Library, has closely examined the Van Rensselaer manuscripts and writes me that he has "not found a single reference to Van Curler before 1638. The letters in the Bowier collection show beyond question that he came in that year." The journalist says he was one of the commissioners, and mentions his two companions by name. As the references are to the journal as named by Wilson, they are allowed to remain for convenience, with this statement of their real character.

NEW YORK COUNTY

Schoolcraft gave some Indian names in this county, part of which depend on his authority alone, nor do his interpretations always meet with favor.

A-bic, *a rock*, is his name for a rock rising in the Battery.

Ash-i-bic he derived from this and assigned it to a ridge north of Beekmen street.

Ga-no'-no is Morgan's Iroquois name for New York, but without any definition. The Onondagas call it Kañono, but do not now definitely know its origin. It belongs to the city but may be used for the State. Mr Brant-Sero defines Kanoono, *fresh-water basin*, in allusion to New York harbor.

Ish-pa-te-na was applied by Schoolcraft to Richmond Hill.

Kap-see, afterward Copsie point, is his name for the extreme end of the Battery. He defined it a safe place for landing. When Ruttenber wrote (1872) he said this was still known to some as Copsie point.

Ki-oshk, *gull island*, is Schoolcraft's name for Ellis island.

La-ap-ha-wach-king, *place of stringing wampum beads*. This is a reputed Muncey name for Manhattan island, but is placed by some in Westchester county. Heckewelder said: "They say this name was given in consequence of the distribution of beads among them by Europeans, and that after the Europeans returned, wherever one looked, the Indians were seen stringing beads and wampum the whites gave them."

La-pin-i-kan, Schoolcraft's name for Greenwich, probably should

commence with S, as in Saponanican, another name for this place.

Man-hat-tan, *the island*, is equivalent to the Delaware word Manatey. Zeisberger wrote it Minatey and Menatey. Trumbull has Munnohhanit and Menohhannet, *on an island*, in the Natick dialect; but says elsewhere that Manataanung or Manatees is the name of New York, *ung* being a locative affix. Tooker now derives the name from manah, *island*, and atin, *hill*, thus making it *hilly island*. Heckewelder could not find that there ever was a distinct nation called Manhattans, and concluded that the island was called Man-a-hat-ta-ni by the Delawares, and was inhabited by them. This they now claim. De Laet, however, in 1625 said that the Manatthans were a wicked nation and deadly enemies of the Sankikani, living opposite them on the west shore of the river. As the word simply refers to those dwelling on an island, several intelligent writers have given the same name to those who lived on Staten Island, and who had the same title to it. Schoolcraft alone thought the word meant *people of the whirlpool*.

Under another similar name, Man-a-hat-ta-nink, *place of general intoxication*. Heckewelder and others have related a story of this, not well proved, but he also wrote it Manahachtanienk, with the same meaning. Then he gave it as Manahachtanicuk (probably the same), *cluster of islands with channels everywhere*. Some Delawares recently referred it to the use of a kind of arrowwood found there. They said:

Our traditions affirm that at the period of the discovery of America our nation resided on the island of New York. We called that island Manahatouh, *the place where timber is procured for bows and arrows*. The word is compounded of N'manhummin, *I gather*, and tanning, *at the place*. At the lower end of the island was a grove of hickory trees of peculiar strength and toughness. Our fathers held this timber in high esteem, as material for constructing bows, war clubs, etc.

Washington Irving's humorous definitions may not be as well known as they once were. In his quaint history of New York he said:

The name most current at the present day, and which is likewise countenanced by the great historian Van der Donck, is Manhattan; which is said to have originated in a custom among the squaws, in the early settlement, of wearing men's hats, as is still done among

many tribes. "Hence," as we are told by an old governor, who was somewhat of a wag, and flourished almost a century since, and had paid a visit to the wits of Philadelphia, "hence arose the appellation of man-hat-on, first given to the Indians, and afterwards to the island"—a stupid joke!—but well enough for a governor. . . . There is another founded on still more ancient and indisputable authority, which I particularly delight in, seeing it is at once poetical, melodious, and significant, and this is recorded in the before mentioned voyage of the great Hudson, written by Master Juet; who clearly and correctly calls it Manna-hatta, that is to say, the island of manna, or in other words, "a land flowing with milk and honey."

The name given by Juet on returning from the voyage up the river, that of Manna-hata, is the earliest on record, furnishing a hint for Irving's fancy. The other pun came from a familiar custom of Indian women, still existing.

Min-na-han-onck, *on or at the island*, was a name for Blackwell's island in 1637, from menahan, *island*, and uck, *place*.

Min-ne-ais, Bedloe's island, was defined *lesser island*, by Schoolcraft. It might be from minneash, meaning either *berries* or *nuts*.

Min-ne-wits island, below Hellgate and so called in 1663, may have been of either Dutch or Indian origin. Tooker thought it the former. In the latter case it has been defined *pine island*.

Mus-coo-ta, *meadow* or *grass land*, was a meadow at the north end of the island, near Kingsbridge. In 1638 it was called Muscota, a flat near Harlem. The term was usually applied to wet land.

Nagh-tongk, *sandy place*, is the name given to Corlaer's Hook by Benson and Schoolcraft. French wrote it Nechtank. Nagunt means a sandy place.

O-ci-toc was Schoolcraft's name for a hight of land near Niblo's.

Pag-ganck was a name for Governor's island in 1637. The Dutch called it Nut island, and the name may be derived from pohk, *to break open*, and the terminal locative making a *place for cracking nuts*.

Pen-a-bick was Schoolcraft's name for Washington Heights, derived from abic, *a rock*. This probably originated with him.

Rech-ta-uck was a name for Corlaer's Hook, which Ruttenber derived from reckwa, *sand*, making the meaning the same as that of another name.

Sa-po-kan-ick-an was near land patented June 7, 1639, and was in the Ninth ward of New York. Land was also bought at Sapokannickan in 1640. Ruttenber placed this below Greenwich avenue, and supposed it meant *a carrying place*, from sapon, *a river*, and oningan, *a portage*. Greenwich point was called Sapohannickan in 1638 and Sappokanike in 1680. Tooker quotes from early documents some facts bearing on this name, which also occurs on Long Island. In 1639 there was on Manhattan island "a piece of land near Sapokanikan bounded on the north by the strand road." The same year there was mentioned on this island a "Tobacco plantation near Sapohanican with palisades around it." In 1640 appears "this present plantation situate against the reed-valley beyond Sapokanican on the Island Manhate." Frenow suggested that this was an Indian village near Gansevoort street. Tooker said: "The name is from the Del. Skappeu, 'wet,' hakiakan, 'a field, plantation, land broken up for cultivation.' Probably a wet or moist field near the meadow, on low ground." This place, however, was not the tobacco plantation, but near it.

Schep-moes kill, mentioned in 1639, was between 47th and 52d streets, and the name seems from sepoemese, *a little rivulet*.

The Indians near Manhattan called the Dutch Schwonnack or Swaneckes, *people of the salt water*.

Ten-ke-nas, *an uninhabited tract*, was a name for Ward's island in 1637, when it was purchased.

Wer-pos is *the thicket*, according to Tooker, but Schoolcraft wrote it Warpoes, deriving it from wawbose, *a hare*, and calling it *place of rabbits*. The latter has no support in eastern dialects, nor does the former seem well sustained. Ruttenber speaks of it as Warpoes, placing it on high land near a pond formerly in Centre street.

NIAGARA COUNTY

A-jo'-yok-ta, *fishing creek*, is Morgan's name for Johnson's creek. The latter name belongs to a village here, but most of the creek is in Orleans county.

Aqua-ra-ge, near Niagara Falls in 1687, is an abbreviation of the following name.

Ca-ha-quara-ghe has been defined *neck just under the chin*, and seems appropriate to the name of Niagara, which means *a neck*,

but the old definition of the former, as *a cap*, seems the true one, and was originally given by David Cusick. It was also used for the river above the falls in 1726, in the deed of trust, the line running from Lake Osweege or Erie, "all along the narrow passage from the said Lake to the Falls of Oniagara, Called Cahaquaraghe." That is, this name did not belong to the falls, but to the river above them. In 1701 the name of Cahiquage, apparently derived from this, was applied to Lake Erie.

Ca-yu-ga creek and island above Niagara Falls.

Che-non-dac, or Jo-no'-dak as written by Morgan, was the old name of Chippewa creek on the Canadian shore. The first form is Pouchot's, and Morgan gave the same name to the Welland canal. It means *shallow water*. The present name came from the Ojibwas (Chippewas) or Mississagas, who settled there.

Chu-to-nah, or Chu-nu-ta is the Indian name for a place called Bloody Lane. A. Cusick interpreted this *where the water comes and overflows everything*.

Date-car'-sko-sase, *highest falls*, is Morgan's name for Niagara Falls and the land around. Marshall has it Det-gah'-skoh-ses, *place of the high fall*. Neither of these is exact.

Date-ge-a'-de-ha-na-geh, *two creeks, near together*, is Eighteen-mile creek according to Morgan.

De-o'-do-sote, *the spring*, is his name for Lockport.

De-o'-na-ga-no, *cold spring*, is 2 miles northeast of Lockport.

De-yo'-wah-geh, *among the reeds*, is the west branch of Tuscarora creek.

Duh'-jih-heh'-oh, *walking on all fours*, is Marshall's name for Lewiston Heights, "in allusion to the postures assumed by the French and Indians while climbing the steep acclivity under their heavy burdens." This was long a famous portage, including three steep ascents.

Dyu-no'-wa-da-se', *the current goes round*, is his name for the whirlpool. Marshall and Morgan often differ in making Deo or Dyu one or two syllables.

Dyus-da'-nyah-goh, *cleft rocks*, is Marshall's name for the Devil's Hole and Bloody Run.

Ga'-a-no-geh, *on the mountain*, is Morgan's name for the Tus-

carora Indian village. It is equivalent to Kienuka, the common form, but with a different definition.

Ga-sko-sa-da, *falls* (of a river), is also applied to Niagara Falls and vicinity.

Ga-o'-wah-go-waah, *big canoe island*, was a name given to Navy island from the French shipbuilding there, according to Marshall.

Gau-strau-yea, *bark laid down*, is said to have been the original name for the Fort Kienuka. The Tuscarora historian, Elias Johnson, said: "This has a metaphorical meaning, in the similitude of a freshly peeled slippery elm bark, the size of the fort and laid at the bottom as a flooring, so that if any person or persons go in they must be circumspect and act according to the laws of the fort, or else they will slip and fall down to their own destruction." He adds the legend of the Neutral queen.

Marshall said that Niagara river, above the falls, had sometimes the Seneca name of "Gai-gwaah-geh,—one of their names for Lake Erie." A variant of this has been given.

Ga-we'-not, *Great island*, is his name for Grand island. The adjective does not appear.

Gwa-u'-gweh, *taking canoe out*, was a carrying place and Seneca village at the mouth of Tonawanda creek, according to Morgan. It seems to belong to Cayuga creek.

Hate-keh'-neet-ga-on-da is Marshall's name for Golden Hill creek, in the town of Somerset.

Hickory Corners is from the Indian name of a common tree.

Kas-sko-so-wah-nah, *great falls*, for Niagara Falls. Of all the Indian names given to the falls this alone expresses greatness.

Ki-en-u-ka, *fort with a fine view*, according to Turner. Kah-ha-neu-ka was interpreted by A. Cusick, *where the cannon point down*, but in his fanciful chronology D. Cusick said the fort had this name about 800 years ago. Elias Johnson said: "The term Kienuka means the strong hold or fort," and he gave the story of this place at length. The Onondaga word for fort is Kah-en-hā'-yen, *having a fence around*. According to Johnson a fort was to be built as a place of refuge and placed under the charge of a young woman selected from the Squawkihows, "a remote branch of the Seneca nation." She was to be a peacemaker with the official name of Ga-keah-saw-sa. No blood was to be shed there, nor could war be

made without her consent. Fugitives and enemies were safe there for a reasonable time. In a certain case, however, she unwisely sided with her own people and the fort was destroyed. The historic basis of this legend is the fact that the Neutral nation, once occupying both sides of Niagara river, sheltered both Hurons and Iroquois in the great Huron war, allowing no fighting in their territory. Hence their common name. David Cusick said: "A queen, named Yagowanea, resided at the fort Kauhauka, (said Tuscarora) . . . The queen lived outside the fort in a long house, which was called a peace house. She entertained the two parties who were at war with each other; indeed she was called the mother of the Nations."

Ni-ag-a-ra was an early French form of the name for the river, but for a long time the accent was placed on the penult as in Goldsmith's *Traveller*:

When wild Oswego spreads her swamps around,
And Niagara stuns with thund'ring sound.

It meant simply *the neck* connecting two great lakes, as the body and head are united. The initial letter was often dropped by early writers, and the word became Yagerah or Jagara, with the same sound. This form, however, might lead to a different interpretation, for Zeisberger defines the Onondaga word Joragaree, *to roar*. Sometimes there were prefixes, as Oneigra and Oniagorah in 1687, the latter suggesting the idea of greatness. It appeared as the great fall Oakinagaro in 1701, and Onjagera, Ochjagera, etc., in 1720, becoming Oniagara in English use in 1726. In 1640 the Neutrals had a village at the mouth of the River d'Onguiaahra, and this had its name from the river. The Relation of 1641 mentions this early name:

On this side of the river, and not on the other, [east] as some map marks it, are the greater number of the towns of the Neutral nation. There are three or four beyond, arranged from east to west, toward the nation of the Cat, or the Eriechronons. This river or flood is that by which is discharged our great lake of the Hurons, or Mer Douce, which flows first into the lake of Erie, or of the nation of the Cat, and up to that point it enters into the lands of the Neutral nation, and takes the name of Onguiaahra, until it is discharged into the Ontario or lake of Saint Louys.

Morgan gave the name of Ne-ah'-ga to Youngstown, and from

this Lake Ontario had its Seneca name. In his comparative list he gave this form to the Onondagas also, O-ne-a'-ga to the Cayugas, O-ne-a'-cars to the Tuscaroras, O-ne-a'-gale to the Oneidas, and O-ne-a-ga'-ra to the Mohawks, whose pronunciation the English naturally followed. This comparison well illustrates the difference in dialects, but Mr Marshall differed from it, saying that the Mohawk pronunciation is Nyah'-ga-rah', while the Senecas called it *Nyah'-gaah*, restricting this name to Lake Ontario and the river below the falls. Dr E. B. O'Callaghan enumerated 39 ways of spelling the word and there may be more. The river has been called Oneaka at its mouth and D. Cusick gave it as Onyakarra. Primarily the name belonged to the Neutral nation, a people living between the Hurons and Iroquois, akin to and at peace with both. They called themselves Akouanke, but the Hurons styled them Attiwandaronk, *a people with a speech a little different* from their own. Yates and Moulton cite a letter from Col. Timothy Pickering, who conducted several treaties with the Indians. It was written in 1824, and he said of this name:

I have been sometimes asked what was the Indian pronunciation of Niagara. By the eastern tribes it was *Ne-au-gau-raw*, or rather *Ne-ög-au-roh*. The second syllable was short, with the accent upon it. The sound of the last syllable was indefinite, much as we pronounce the last syllable of the word America. I account for the sound of *i* as *e* in Niagara, and the broad sound of *a* to its having been written by the Low Dutch of Albany, and the French in Canada. In writing the Indian names in my treaty of 1794, I took some pains to get their Indian sounds, and to express them by such a combination of letters as would have been given them had the names been English. *Kon-on-dái-gua* for instance, the place where the treaty was held; the accent being on the syllable *dai*. The Senecas called the falls or river not *Ne-og-au-roh*, but *Ne-aú-gaw*, the second syllable *auh* gutterally, with the accent upon it, and the last syllable long.

Ni-ga'-we-nah'-a-ah, *small island*, is Tonawanda island.

O-ge-a'-wa-te-ka'-e, *place of the butternut*, is Morgan's name for Royalton Center.

On-di-a-ra appears at the mouth of Niagara river on the Jesuit map of 1665, and some have confused this with Ontario, which appears on the same map as "Lac Ontario, ou des Iroquois."

Ouar-o-ro-non, the most easterly town of the Neutrals in 1626, and a day's journey west of the Senecas. This should be understood of the Seneca territory and not of their towns. Some of these had been withdrawn to the east side of Genesee river on account of the war. A. Cusick defined this *a separated people*, and it seems to have been the home of the Wenrohronons, who left the place because of its exposed condition at a later day, taking refuge with the Hurons. Their isolation gave this name to their town and themselves.

Ou-non-tis-as-ton was De la Roche's residence in 1626. A. Cusick defined this *the thing which made the hill high*, and the village may have been on the ridge overlooking the lake, if indeed in New York.

O-yon-wa-yea or O-non-wa-yea is mentioned as a name for Johnson's landing place in the treaty of 1789, 4 miles east of Niagara river. In the treaty of 1795 it is called O-yong-wong-yeh, which is the present Onondaga name. A. Cusick thought this might mean *something sunk to the bottom*, a possible incident of the siege of Niagara in 1759. This is now Fourmile creek, and should not be confounded with Johnson's creek, much farther east.

Shaw-nee, *the south or southern people*, once subjected to the Iroquois. A name applied to a hamlet in the town of Wheatfield.

Ska-no'-da-ri-o, *beautiful lake*. Morgan gives this as the Mohawk word from which Ontario is derived. It varies with the dialect. The next four are from the same writer.

Ta-ga'-ote is Lockport, and probably means *at the spring*.

Ta'-na-wun-da, *swift water*, is Tonawanda creek. Marshall slightly differs from this, making it Ta-no'-wan-deh, *rough stream*. It is inappropriately given to several places, unless understood as being at or near this creek.

Te-car'-na-ga-ge, *black creek*, is the east branch of Tuscarora creek.

Te-ka'-on-do-duk, *place with a signpost*. Middleport.

Tus-ca-ro-ra Reservation is that of the *shirt-wearing people*. There is a creek of this name. The Onondagas call this people Tuski-e-a, and they term themselves Skau-ro-ra, *wearing a shirt*. In councils they are sometimes called Tu-hah-te-eh-n-yah-wah-kou,

those who hold or embrace the great tree, referring to their reception by the Oneidas.

Twa-kan-ha-hors or Twa-kan-hah was D. Cusick's name for the Missisagas, who lived on the west side of Niagara river in recent times, often camping in New York.

Wen-roh-ro-nons, mentioned above as a *separated people*. Ou is used by the French for W in many names, but I have often left it unchanged.

ONEIDA COUNTY

An-a-jot' was the name of Old Oneida, as written by the Moravians, and was in the town of Vernon. Oneida Castle was on the west line of the county. Most early towns were farther south and west, being in Madison county.

A-on-ta-gil'-lon, *creek at point of rocks*, is French's name for a stream flowing into Fish creek in Annsville, and may not be correctly applied, though it seems to be. In a list of Indian names in the *History of Queensbury*, Holden says: "Aontagilban. A creek which empties into Fish creek, Saratoga county. Taken from map no. 221, of the late Fish Creek Reservation in 1706.—*Secretary of State's office*." Though the names are the same there was of course no Fish Creek Reservation in Oneida county in 1706, but a map was made of it in 1796, and it was sold in 1802. In Saratoga county no such reservation appears.

In the treaty of 1768 for running a boundary line, is the first mention of "Canada Creek, where it falls into Wood Creek, which last mentioned Water falls into the Oneida Lake." The name is often used simply for *creek*, though varying from the proper word. This Canada creek reaches Wood creek in the town of Rome, and West Canada creek is part of the east line of the county.

Ca-no-wa-rogh'-are, *head on a pole*, was described as "a new village of the Oneidas" in 1762. It is now Oneida Castle, south of Oneida. The name is variously written, this being a Mohawk form. Johnson built a fort within the limits of the present village, on the right bank of the creek and south of the Seneca turnpike.

Che-ga-quat'-ka, *kidneys*, is Morgan's name for Whitestown creek and village, and New Hartford, both villages having this Indian name from the creek.

Che-nan'-go river rises in this county, and the Moravians called it Anajotta, as leading to Oneida.

Date-wa'-sunt-ha'-go, *great falls*, was assigned to Trenton Falls by Morgan. The next name is his.

Da-ya'-hoo-wa'-quat, *a carrying place*, the Mohawk river above Herkimer and the portage at Rome. A. Cusick made it more explicit, *lifting the boat*, at the beginning of the portage.

De-o-wain'-sta was another name for this place, interpreted by Cusick as *setting down the boat* at the end of the portage. The name would vary with the direction of the journey.

Egh-wa'-guy is the eastern branch of Unadilla river on Sauthier's map. It was also written Eghwake in a journal of 1701, and is Eghwagy on Johnson's map of 1771. Van Curler crossed it in 1634.

Ga-na'-doque, *empty village*, was once a village near Oneida Castle. This and the next three are from Morgan.

Ga-no'-a-lo'-hale, *head on a pole*, is Oneida Castle, but thence is applied to Oneida lake and creek as being near. Morgan gives these dialectal variations: Ga'-no-wa-lo-har'-la in Mohawk, Ga-no-wa'-lo-hale in Oneida, Ka-no-wa-no'-hate in Tuscarora, Ga-no-wi'-ha in Onondaga, Ga-no-a-o'-a in Cayuga, and Ga-no'-a-o-ha in Seneca. The name in his list does not quite agree with these.

Ga-nun-do'-glee, *hills shrunk together*. Paris Hill.

He-sta-yun'-twa or Ho-sta-yun'-twa. Camden.

Je-jack-gue-neck is southeast of Oriskany on Evans' map of 1743, and may be a form of Sauquoit, a very variable name.

Ka-da'-wis'-dag, *white field*, is Morgan's name for the village of Clinton.

Ka-nagh-ta-ra-ge-a'-ra, Dean's creek. The first part seems to refer to a lake, but might also to a village or creek. In 1677 the Kan-a-da-ga'-re Oneidas were mentioned.

Ka-na-ta is applied to West Canada creek by Sylvester. He called this Amber creek from the color of the water.

Ka-ne-go'-dick is Morgan's name for Wood creek.

Ken-you-scot-ta, a branch of Oriskany creek, seems to be the same as the next. A. Cusick defined it *rainbow in a misty place*.

Kun-you-ska'-ta, *foggy place*. White creek.

Kuy-a-ho'-ra, *slanting waters* according to French, is Trenton

Falls. An early name for West Canada creek, Guyahora is the same.

Ni-ha-run-ta-quo-a, *great tree*, the council name of the Oneidas, was applied to their town in 1743. Otherwise this is not a place name here. Hiawatha is said to have found a party of Oneidas resting by a great tree which they had cut down. David Cusick's story has been mentioned, but he gave no reason for the name.

Nun-da-da'-sis, *around the hill*, is Morgan's name for Utica in allusion to the way the road swept around the hill east of the city. Another form of this word was U-nun-da-da'-ges, and Morgan gave also the dialectal variations, which are mostly in the prefixes.

On-ei-da is the present form of a word variously spelled, but meaning *standing stone*. Oneiyuta is one form. The French wrote it Onneiout, the Moravians Anajot. This people first lived in the central part of Madison county, having their name from a large upright stone at their early town a little south of Perryville. This was perpetuated by the great boulder at Nichols pond, where they lived in 1615. A stone was selected for their later villages as the national emblem. There is much variety in spelling. The Jesuits mentioned them in 1635 as the Oniochrhonons, and 10 years later spoke of their town as Ononjoté which would refer to the hills rather than a stone. In 1654 they dropped the first syllable of this, bringing the word nearer its present form. On their map of 1665 it is Onneiout.

Sir William Johnson spoke of the meaning of the name in 1771: "They have in use [as] Symbols, a Tree, by which they w^d Express *Stability*. But their true Symbols is a Stone called *Onoya*, and they called themselves Onoyuts a particular Inst^{ce} of wch I can give from an Expedt^t I went on to Lake St Sacrament in 1746, when to show the Enemy the strength of our Indⁿ Alliances I desired Each Nation to affix their Symbols to a Tree [to alarm] the French; the Oneydas put up a stone wch they painted Red."

Professor Dwight said: "There is a stone too large to be carried by a man of ordinary strength, at some distance eastward from the Oneida village, which some of these people regard with reverence. . . . They say that it has slowly followed their nation in its various removals." It was then in Oneida county and a young man told him he had several times removed it short

distances, his friends believing it had moved itself. Several such stones were described. Thus in Lothrop's life of Kirkland it is said: "Oneida signifies the *upright stone*. There is still standing in the township of Westmoreland, a few miles from the old Oneida castle, an upright stone or rock, of considerable size, rising a few feet from the ground, which tradition, and without doubt correctly, points out as their national altar. Here, in the days of their paganism, from time immemorial, they were accustomed every year to assemble to worship the Great Spirit, and hold a solemn religious festival."

O-ne-y-da river was an early name for Fish creek.

O-ris'-ka-ny, *nettles*, is derived by Morgan from ole'-hisk, and applied to the creek. The Oneidas often used l for r. Ochriskeny creek is on a map of 1790, and Orisca on earlier maps. It has been interpreted *where there was a large field*, and this is supported by the Indians' complaint in 1765, that a German squatter was on their "*large field Orisca*." In the Clinton papers of 1777 the Indians of Orisca are mentioned. It is O-his'-heh in Seneca, O-his'-ha in Cayuga, O-his'-ka in Onondaga, Ose-hase'-keh in Tuscarora, Ole'-hisk in Oneida, and Ole-his'-ka in Mohawk. No dialect now gives precisely the usual form, but in 1756 the Oriskeni patent was recorded, and Oriscany creek and Ochriscaney patent are on Sauthier's map. The Rev. Dr Belknap said in 1796: "Between Mr Kirkland's and his sons is the Oriskany creek, which, Mr Deane says, is a corrupt pronunciation of Olhiske signifying 'a place of nettles.' The nettles are very plentiful and large on its banks." While the Mohawk for nettles is ohrhes, A. Cusick said this might be applied to anything growing large in a field.

Ose'-te-a-daque, *in the bone*, is Morgan's name for Trenton village.

Os-ten-ra-gowa-ri-on-ni was an Oneida fishing place mentioned by Bruyas. Ostenra is *a rock*, and this may be the point of rocks above mentioned, though the word is different.

Ot-se-quotte, a lot in Westmoreland was called after an Indian. It is a corruption of the head chief's title, which is O-tat-sheh-te, *bearing a quiver*.

Sau-quoit or Sa-da-quoit creek has been defined *smooth pebbles in a stream*. Morgan's name for this creek and Whitestown seems the same, but has a different form and meaning. In the patent of 1736 it was Sadachqueda or Sahquate. On Sauthier's map it is Sidaghqueda, and Sadaghqueda on one of 1790. Spafford said: "I applied to Judge Dean, the interpreter to the Oneidas, in order to know how to write it. He says it was formerly written Sadaquada, shortened latterly in sound into Sauquait, but that the Indians speak it as if written Chickawquait. Sauquait seems to be the prevailing pronunciation, the very way he writes it."

Shan-an-do'-a creek, *great hemlock*, was called after the old chief, John Skenandoah, who said he was an old hemlock, dead at the top. It is now a frequent family name. Morgan wrote it Skun-an-do'-wa, and applied it to Vernon Center. He gave the next five names.

Ska'-na-wis, *long swamp*, in Sangerfield.

Ska-nu'-sunk, *place of the fox*. Vernon.

Ta-ga-soke, *forked like a spear*, Fish creek, is one of the many alluding to the point where two streams meet. Another form of the name used for this creek in Tegeroken, interpreted *between two mouths*, varying little from Tioga. This is in Annsville.

Te-o-na'-tale, *pine forest*. Verona.

Te-ya-nun'-soke, *a beach tree standing up*, is Ninemile creek in the town of Floyd. Though a tributary of the Mohawk it suggests a preceding name.

The-ya-o'-guin, *white head*, a name for either Rome or Oneida lake in 1748, but probably the latter from the name, which seems a corruption of Tethiroguen, an early name for the lake, also referring to something white. This is a French form.

Ti-an-a-da'-ra or Unadilla, is variously written. Its head waters are in Bridgewater, and Van Curler noted its southerly course in 1634.

Tuscarora was given by Evans, on his map of 1743, as the source of Oneida creek, but it was farther west, being easily identified with Chittenango creek.

Twa-dah-ah-lo-dah-que, *ruins of a fort*, is another name for Utica from the ruins of old Fort Schuyler, sometimes called Fort Desolation in frontier warfare.

While this large country has many Indian names of streams, it has few of Indian villages, as the Oneidas had none there for a long time; though their reputed territorial limits were at Little Falls. In fact their villages were all in Madison county till they placed the Tuscaroras there, and for the most part in the drainage of Oneida creek.

ONONDAGA COUNTY

Am-boy is an introduced Algonquin name, applied to a hamlet on Ninemile creek. According to Heckewelder it is derived from Em-bo'-li, *a place resembling a bowl* or bottle, and properly belonging to a bay or pond.

An-non-i-o-gre may be an error in transcribing, or it may have been a small village between Limestone and Butternut creeks. Father Lamberville dated a letter at this place in 1686, he being there alone. It gave news from Onondaga about Oswego Falls, etc. Onondaga had recently been removed to Butternut creek, and it is conceivable that that place may have been meant.

Ca-hung-hage is the name of Oneida lake on a map in the Secretary of State's office.

Caugh-de-noy' is from T'kah-koon-goon-da-nah'-yea, *where the eel is lying down*. It is still a fine eel fishery. Quaquendenalough is the same place on Sauthier's map, suggesting the same word, but a different interpretation has been given this. It was an Onondaga fishing place in 1753, but the Oneidas claimed rights there at a later day.

Chit-te-nan'-go creek, on the northeast line of the county, has been already noticed, and was also called Canaseraga and Tuscarora.

De-a-o'-no-he, *where the creek suddenly rises*, is Limestone creek at Manlius. Clark said: "Limestone creek passing through Manlius — Indian name, Te-a-unc-nogh-he — the angry stream or Mad creek, otherwise, a stream that rises suddenly, overflowing the country through which it passes." The name is quite appropriate.

De-is-wa-ga'-ha, *place of many ribs*, is Morgan's name for the town of Pompey. In the 11 names following the first form of each is Morgan's.

De-o'-nake-ha'-e, *oily water*, is given by him as Oil creek in this county. I know of no such stream, nor does it appear on his map.

De-o'-nake-hus'-sink, *never clean*, is Christian hollow.

De-o'-sa-da-ya'-ah, *deep basin spring*. He said this meant "the Iroquois in their journeys upon the great thoroughfare." A journal of Colonel Gansevoort's party in 1779 speaks of it as the "Sunken spring in the road." It is also mentioned in the land treaties of 1788 and 1795, but in no others. By a natural change of the initial letter J. V. H. Clark made this Te-ungh-sat-a-yagh, interpreting it *by the fort at the spring*, and adding: "Near this spring was anciently the easternmost settlement of the Onondagas. They had at this place an earthen fort, surrounded with palisades. There were always stationed at this place a party of warriors, to hold the eastern door of the nation." Neither in history, in the name or on the spot is there any evidence of this. The first definition is substantially correct.

De-o'-wy-un'-do, *windmill*, is from an early windmill on Pompey hill.

Ga-ah'-na *rising to the surface and then sinking*, is connected with an unrecorded tale of a drowning man in Otisco lake. A. Cusick's definition harmonized with this, *being the last seen of anything*, but he did not know the allusion.

Ga-che'-a-yo, *lobster*, is Limestone creek at Fayetteville, meaning that fresh-water crayfish were abundant there. The Onondaga name for this crustacean is o-ge-a-ah, meaning *claws*.

Ga-do'-quat is an Oneida name for Brewerton, which A. Cusick defined *I got out of the water*. It may allude to fording the river or landing from the lake. In 1654 Father Le Moyne was carried from a canoe to the shore on an Indian's back, lest he should get wet. The place has many names, as might have been expected.

Ga-na-wa'-ya, *at the great swamp*. Assigned to the village of Liverpool and its vicinity, but is properly Cicero swamp.

Ga-nun-ta'-ah, *material for council fire*, a name for Onondaga lake, but the definition may be doubted. A. Cusick defined it *near the village on a hill*; that is, Onondaga. The Indians now call it Oh-nen-ta-ha. The early French form was Ganentaa and Kaneenda the English.

Ga-sun'-to, *bark in the water*, is the name of Jamesville and of Butternut creek at that place. Clark said of the creek: "Indian name *Ka-soongh-ta*, formerly called by the whites, 'Kashunkta,'

literally, barks in the water or a place where barks are placed after being peeled in spring, that they may not curl in summer, and thereby become unfit for covering their cabins for winter, or that they may always be in readiness for use." I had precisely the same account from the Indians. The town of Onondaga, burned in 1696, was on the east side of the creek, near the present reservoir.

Gis'-twe-ah-na, *little man*, an Indian village near the present village of Onondaga Valley, according to Morgan. This location of a village seems an error, the nearest town being on Webster's Mile Square, quite a distance south. The allusion, however, is to the ravines west of Onondaga Valley, where the Indians say the friendly but unseen pigmies, or little men, lived and frolicked.

Goi-en-ho, *a crossing place*, was a name for Oneida lake in 1655. It has been mentioned and probably belonged to Brewerton.

Ha-nan'-to, *small hemlock limbs in the water*, is Morgan's name for Skaneateles creek and Jordan. An old map has the same name. Clark said: "It is called *Hanauttoo*—water running through thick hemlocks, or hemlock creek"; an appropriate name. Elias Johnson said the Tuscaroras had a settlement there, called Kan-ha-to, *limbs in the water*, but there was no such village.

Kach-na-wa-ra'-ge, *red or bloody place*, was a ledge on Chittenango creek, below Butternut in 1700. Kaquewagrage and Kachnawaacharege were the same. Clark erroneously placed the name at Oswego Falls and ascribed it to Le Mercier. It will be found on Romer's map and in the account of his journey.

Kah-che'-qua-ne-ung'-ta is Clark's name for Onondaga West Hill, and he added: "On Mitchell's map of the British and French dominions in America, this range of hills is called 'Tegerhunkserode mountains,' and in an ancient Dutch map they are called the 'Table mountains.'" According to the trust deed of 1726, however, Tegerhunkseroda was a hill of the Cayugas. On a map of 1839 Onondaga Hill appears as West Hills. Morgan gives the full prefix to the name first mentioned, making it Te-ga-che'-qua-ne-on-ta, *hammer hanging*. The allusion is now forgotten.

Kah-ya-hoo'-neh, *where the ditch full of water goes through*, is one of Clark's names for Syracuse.

Kah-yah-tak-ne-t'ke-tah'-keh, *where the mosquito lies*, is A. Cusick's name for Cicero swamp near Centerville. I received a

number of names from him and many definitions. The great mosquito, slain by Hiawatha, is supposed to have died and decayed in this swamp, originating the smaller forms.

Kah-yung-kwa-tah-to'-a, *the creek*, is one of Clark's names for Onondaga creek.

Kai-ehn'-tah, *trees hanging over the water*, is Cusick's name for Ninemile creek. Clark's name for its estuary at Onondaga lake, Kia-huen-ta-ha, seems the same word.

Kai-oongk is one of Clark's names for Otisco lake. This is a name for the *wild goose*, from its note.

Clark called "Green pond, in the town of De Witt, Kai-yah-koo, *satisfied with tobacco*," and said that the main trail from Oneida to Onondaga passed near this pond; which is possible though it seems farther south, but trails varied at times. An Indian woman lost her child and was told that an evil spirit had borne it away. It could not be regained, but the Great Spirit would keep it safe if she and her family would cast some tobacco into the lake every autumn. This was done till the white settlement, and hence came the name of Kai-yah-koo, *satisfied with tobacco*. I could not find this pretty story among the Onondagas, but a few miles away, but was told that both place and interpretation seemed erroneous. Green lake, near Kirkville, was a customary halting place between Onondaga and Oneida, and here they satisfied themselves with a smoke, but the name of that place was Kai-yahn'-koo, and it meant a *resting place*. There seems no doubt of its significance. Green pond, however, had good stories of the Stone Giants and False Faces, the latter once making it their secret resort.

Ka-na-sah'-ka, *sandy place*, was Brighton, now included in the south part of the city of Syracuse. In the sand there were the footprints of the great mosquito and Ta-en-ya-wah'-kee, his pursuer. They were much like those of a bird. Hiawatha is sometimes the pursuer.

Ka-na-ta-gó-wa, *large village*, is that at the present council house. At one time there were other small hamlets on the reservation.

Ka-na-wah-goon'-wah, *in a big swamp*, is Cusick's name for Cicero swamp, and is much better than Clark's. His is "Ka-nugh-wa-ka—where the rabbits run—great swamp, where there is plenty

of game." This is an enlarged idea, *great swamp* being the actual definition.

Ka-ne-en'-da, at the inlet of Onondaga lake, was frequently mentioned about the year 1700, as a port for Onondaga, then some miles away on Butternut creek. It was the English form of Ganentaa, and was sometimes applied to the lake. Colonel Romer wrote it Canainda.

Ka-no-a-lo-ka is the name for Oneida lake on Thurber's map, meaning *head on a pole*, and derived from the name of Oneida Castle.

Ka-no-wa'-ya, *skull on a shelf*, is Morgan's name for Elbridge, but it scarcely differs from his name for Cicero swamp, and I strongly suspect it should apply to the many swamps in the north part of the town.

Ken-tue-ho'-ne, *a river which has been made*, is Cusick's name for Syracuse, differing somewhat from that of Clark. The Onondagas call the city Sy-kuse.

Ke-quan-de-ra'-ge was said to be the only rapid on the Oneida river in 1792, which is not literally true, but it is now Caughdenoy. A. Cusick defined this as the *red place*.

Ki-ech-i-o-i-ah-te was Butternut creek on Romer's map.

Kot-cha-ka-too, *lake surrounded by salt springs*, is Clark's name for Onondaga lake, but *lake* is not implied. A. Cusick applied Ka-chik-ha'-too, *place of salt*, to the salt springs and works. Morgan has also the name of Te-ga-jik-ha'-do, *place of salt*, for Salina. It will be observed that in many words the initial syllable is dropped in common use. As the Indians used no salt in early days their name for it meant something sour or disagreeable.

Ku-na'-tah, *where the hemlocks grow*, is a local name on the Onondaga Reservation, near A. Cusick's.

Kun-da'-qua, *the creek*, for Onondaga creek, is contracted from a name already given. Mr Clark had this from a map made by Mr Thurber of Utica, which is in the library of the New York Historical Society.

Ku-ste'-ha, *to the stony place*, is another place on the reservation.

Nan-ta-sa'-sis, *going partly round a hill*, is Morgan's name for a village on the west side of the valley, 3 miles south of the present Onondaga Castle. The location is clearly erroneous.

Na-ta'-dunk, *pine tree broken, with top hanging down*, is his name for Syracuse. Clark gives a fuller form of the last, saying: "The estuary of the creek and neighborhood of Syracuse, was formerly Oh-na-ta-toonk, *among the pines*." It was given to me as Tu-naten-tonk, *a hanging pine*.

Oh-nen-ta-ha, a present Indian name for Onondaga lake, already mentioned.

"Ohsahauny tah-Seughkah—literally *where the waters run out of Oneida lake*," is Clark's name for Brewerton. In this case Seughkah is the name of the lake.

Oneida lake and river had their name from the *people of the stone*.

Onida-hogo is the name of this lake in Capt. Thomas Mackay's journal of 1779. Onida-hogu is *many stones*, but may also be defined *Oneida lake*.

On-on-da'-ga, *on the mountain*, and thence *people of the mountain* or *great hill*. To express people in full Ronon was formerly added. Among themselves the Indians now pronounce is On-on-dah'-ka, but in talking to white people they usually give the long instead of the broad sound to the third vowel. The name was first known to the whites in 1634. The Relation of 1656 says that "Onontae', or, as other pronounce it, Onontagué, is the principal dwelling of the Onontaeronons." In the Relation of 1658 is an explicit and correct definition: "The word Onnonta, which signifies a mountain in the Iroquois tongue, has given name to the town called Onnontae', or, as others call it, Onnontaghé, because it is on a mountain, and the people who dwell there call themselves Onnontaeronnons from this, or Onnontagheronnons."

In his *Essay of an Onondaga Grammar* Zeisberger uses gachera for *on* or *upon*, and gives ononta for a *hill*, or *mountain*, and onontachera as *upon the hill*. The latter meaning he gives to onontacta. Spafford said: "Onondaga is purely an Indian word, signifying a swamp under or at the foot of a hill or mountain." This is erroneous, but he added: "Onondagahara, a place between the hills. I wish the people of Onondaga Hollow would take a hint from this, and let their village be 'Onondagahara,' and that on the hill 'Onondaga,' the capital of the county of Onondaga." In the earlier edition he said: "Onondaga on the authority of Mr

Webster, interpreter to the Oneidas, signifies in the dialect of the Indians, a swamp under, or at the foot of a hill or mountain." Mr Clark referred to this and made special inquiries about the word. He said: "From the best information we have attained we set it down as the 'residence of the people of the hills,' the word swamp having no connection with it." The successive towns were at first on the hills near Limestone creek, but the name followed the later sites on lower lands. The Oneida and Oswego rivers once had this name, and Onondaga lake and creek retain it.

O-nun-da'-ga, *on the hills*, is Morgan's name for the creek.

O-nun'-o-gese, *long hickory*, is his name for Apulia, and may be compared with names used by the Moravians.

O-ser-i-gooch, the large lake in Tully, was so called by Spangenberg in his journal of 1745.

Oswego, *flowing out*, an old name for Seneca river in its downward course.

Ote-ge-ga-ja-ke, for Pompey and Lafayette, is correctly given by Clark as *a place of much grass openings or prairies*. This alluded to the many fields abandoned as the Onondagans removed their villages, for they occupied several places in these towns.

Mr Clark added: "Another name given to this locality, not often repeated, and about which there is much superstitious reserve, is *Ote-queh-sah-he-eh*, the field of blood or bloody ground—a place where many have been slain. It has been said that no Indian ever visits this neighborhood. They certainly very much dislike to converse about it. A. Cusick did not know Pompey by this name, but defined it as *blood spilled*. There is no evidence of early battles there, but the allusion is to the numerous cemeteries. In Iroquois speech even a peaceful death might be considered as the shedding of blood. Thus, in one of the condoling songs the people are reminded that their great men, warriors, women, and even little children were daily borne into the earth, "so that in the midst of blood you are sitting. Now, therefore, we say, we will wash off the blood marks from your seat." Thus to call a place a field of blood might be merely to say it was a place where many were buried. Many illustrations could be cited.

O-tis'-co or Otskah lake appears as Ostisco on a map of 1825. Spafford said: "Ostisco is from Ostickney, signifying *waters much*

dried away”; perhaps from an idea that the lake was once much larger. The derivation is reasonable. Zeisberger has the Onondaga word *ostick*, *the water is low*; in the perfect tense, *ostiqua*, *the water has been low*. It might also come from *Us-te-ka*, the name of its outlet, but there is less resemblance in this, and originally the lake had the appearance of subsidence.

O-ya-ye'-han, *apples split open*, is Morgan's name for Camillus.

Qua-quen-de'-na, *red place*, according to A. Cusick, is on Sau-thier's map, and apparently at Caughdenoy.

Qui-e'-hook, was defined as *we spoke there*, by A. Cusick, and there was a consultation there about a fort. It was a creek flowing into, not out of Oneida lake in 1700. Its correct location appears on Romer's map of that year, where it is applied to Chittenango creek below Butternut. It was also called Quohock, and was mentioned as "Quihook by the Ledge called Kagnewagrage about 1½ Dutch mile from the Lake of Oneyda." Clark erred in saying "An Indian village, at Oswego falls, was called by Mercier, 'Quihook,' and the ledge over which the water falls, he calls 'Kagnewagrage.'" Both names belong to Chittenango creek and a much later day.

Ra-rag-hen'-he, *place where he considered*, as defined by A. Cusick, was a place on Oneida river in 1788.

Sa-gogh-sa-an-a-gech-they-ky, *bearing the names*, is the council name of the Onondagas and was applied to their town in a council held there in 1743. This name was often taken by the principal chief or speaker, as representing the nation, and then was sometimes shortened in common usage, as when we say Tom for Thomas. Another instance of naming this town after this principal chief or council name occurs in the Moravian journal at Onondaga, September 29, 1752: "Next we called on the chief Gachsanagerchti, who is the principal chief of the town, and after whom it has been named Tagachsanagerchti."

Sah'-eh, a name given by Clark to Oneida river, seems a contraction of the first part of the name he assigned to Brewerton. Otherwise it might be derived from o-sā'-ä, *muddy*, in allusion to the lowlands through which the river flows.

Seneca river has its name from an Algonquin word to be considered later. In early days it was known as Onondaga river from its mouth to the outlet of that lake. Above this it was the Cayuga,

as leading to that nation. This must be understood of the upward course. Downward it was the Oswego.

Clark said of Oneida lake :

The Onondagas call it *Se-ugh-ka*, i. e., striped with blue and white lines, separating and coming together again. In order fully to comprehend this interpretation and signification, the person should occupy some one of the high grounds of Manlius or Pompey, where the whole extent of this lake may be distinctly seen some 10 or 12 miles distant. At particular times the surface presents white and blue lines distinctly traceable from its head to its outlet. At such times it is strikingly beautiful, and its Indian name peculiarly significant.

This is a good deal to be comprised in one small word, but it is much like the name and definition given by A. Cusick: *Se-ū-ka*, *string divided in two* (by islands) *and uniting again*. The name is said to have been given by Hiawatha as he passed through the lake. The following two are derived from this.

Se-ū-ka, *Kah'-wha-nah'-kee*, *the island in Seuka* (Oneida) *lake*. This is Frenchman's island according to A. Cusick, but might be applied to the other. In the Onondaga dialect *kahwhanoo* is *island*.

Se-ū-ka, *Keh-hu'-wha-tah'-dea*, *the river flowing from Seuka lake*, i. e. Oneida river. This name differs from Clark's, but has the same meaning and was given by A. Cusick. The last word means *river*, with its current.

Skan-e-at'-e-les, *long lake*, is one form of this frequent name. Morgan gives this as *Ska-ne-o'-dice* in Onondaga and Seneca, *Ska-ne-a'-dice* in Cayuga, *Skon-yat-e'-les* in Tuscarora, *Ska'-ne-o-da'-lis* in Oneida, and *Ska'-ne-a'-da-lis* in Mohawk, the last being nearest the usual local pronunciation. The Moravians wrote it *Sganiatarees* in 1750, having a Cayuga guide. Clark gave the Onondaga form as *Skhneahaties*, or *very long lake*, and I received it as *Skan-eaties*. It is *Lac Scaniatores* on the map of Charlevoix. Spafford made a note on this name: "*Skaneateles*, in the dialect of the Onondaga Indians, signifies long, and the lake has its name from them . . . The inhabitants say I must write this *Skaneateles*, but why they do not tell me."

It will be observed, however, that the present name has the Mohawk form. There is a groundless but persistent belief that this

means *beautiful squaw*, but all good authorities, including the Onondagas, assert that it means merely *long lake*. So strenuous was the local opposition to this prosaic definition, that Mr Clark put on record the testimony of two principal chiefs of the Onondagas on this point, in 1862. Among other things they said:

We would here distinctly state that we have never known among the Indians the interpretation of Skaneateles to be "beautiful squaw," nor do we know of any tradition among the Onondagas, connected with Skaneateles, that has any allusion to a "beautiful squaw," or "tall virgin," or any "female of graceful form." The Onondagas know the lake by the name Skeh-ne-a-ties, which, literally rendered, is "long water." Nothing more or less. We have inquired of several of our chief men and women, who say that it is the first time they have ever heard that Skaneateles meant "beautiful squaw." They, as well as ourselves, believe such interpretation to be a fiction.

So-hah'-hee, the name given by Clark for the Onondaga outlet, is the same as the title of one of the principal chiefs, which means *wearing a weapon in his belt*. It may be a corruption of o-sā'-ä, *muddy*, a name applied to putty and paste, and quite appropriate for the marly shores.

Sta-a'-ta is his name for the east branch of Onondaga creek, *coming from between two barren knolls*.

Ste-ha'-hah, *stones in the water*, is the present Indian name of Baldwinsville, in allusion to the rifts or to two large boulders in the river above the village. It was one of the six great Onondaga fishing places, and was under charge of Kaghswuhtioni in 1753.

Swe-nuch-so'-a was Zeisberger's name for Onondaga creek in 1752, but he wrote it differently at other times.

Swe-nugh'-kee, *cutting through a deep gulf*, is Clark's name for the west branch of Onondaga creek. A. Cusick gave the name of Sweno'ga for this, defined as *a hollow*.

Ta-gu-ne'-da, a name for Oneida Lake on Thurber's map.

Tah-te-yohn-yah'-hah or Tah-te-nen-yo'-nes, *place of making stone*. Onondaga Reservation quarries.

Ta-ko-a-yent-ha'-qua, *place where they used to run*. Old race track at Danforth.

Ta-te-so-weh-ne-ha'-qua, *place where they made guns*. Navarino.

Te-ger-hunk'-se-rode. Onondaga West Hill on Mitchell's map.

Te-ka-jik-ha'-do, *place of salt*, is Morgan's name for Salina.

Te-ka'-ne-a-da'-he, *lake on a hill*, is his name for Tully and its lakes.

"Te-kanee-ta-heung-ne-ugh—*Very high hills, with many small lakes, from which water flows in contrary directions*. It implies, also, an excellent hunting ground." Clark applied this to Fabius, Tully, Truxton, etc., but included too much in his definition. For these lakes as a group A. Cusick gave the name of T'ka-ne-a-da-her-neuh, *many lakes on a hill*. These ponds have several legends, but without relation to the name.

Te-ka'-wis-to'-ta, *tinned dome*, is Morgan's name for the village of Lafayette.

Te-o-ha'-ha-hen'-wha turnpike crossing the valley is his name for Onondaga Valley. Clark gave it as "*Teuauheughwa*—where the path crosses the road." A. Cusick called it Tu-ha-han'-wah, *to the crossing road*, i. e. in going from the reservation to the road leading west.

Te-thir'-o-quen and Tsi-ro-qui were French forms of early names of Oneida lake and outlet, referring to something white. The first name is in the Relation of 1656, but afterward had many variations. On the Jesuit map of 1665 appears Lac Techiroquen. Greenhalgh wrote it Teshiroque in 1677. In 1728 the French spoke of "the Lake of Thecheweguen, or of the Oneidas."

Teu-nen'-to, *at the cedars*, is A. Cusick's name for Cross lake. Others will follow from various sources.

Te-ungt'-too, *residence of the wise man*, is the name of this lake according to Clark. He added: "There is a singular tradition alive, among the Onondagas, respecting an aged and very wise chief, who lived on the eastern shore of this lake many hundred years ago. His name was Hiawatha." Clark first gave this legend in an extended form. Hiawatha was at first an Onondaga chief, but was adopted by the Mohawks, among whom his successors yet rule. Teonto was Schoolcraft's name for this lake. According to the Onondagas in 1752 it was Och-schu-go-re who founded the fishery near the lake.

Teu-ne-a-yahs-go'-na, *place of big stones*. Geddes.

Te-u-swen-ki-en'-took, *board hanging down*. Castle hotel on reservation line.

"*Te-u-ung-hu-ka*—meeting of waters or where two rivers meet," is Clark's name for Three River point. A. Cusick gave this as *Teu-tune-hoo'-kah*, *where the river forks*. It is a variant of Tioga.

Te-was'-koo-we-goo'-na, *long*, or rather *big bridge*, this being more literal. It is a modern name for Brewerton.

Te-yo-wis'-o-don, a place on the river west of Brewerton, mentioned in 1788, was defined by A. Cusick as *ice hanging from the trees*.

In 1747 the French were informed that there were "many Dutch and Palatine traders at the place called Theyaoguin, who were preparing to come and do a considerable trade at Choueguin." E. B. O'Callaghan thought this the portage at Rome, N. Y., but the name suggests Oneida lake and Brewerton. Theyaoguin, *white head*, was a name given to King Hendrick, but here it may suggest the eagles so common on the lake.

Ti-oc'-ton is Cross lake on the map of Charlevoix. This and the next may be a contraction of Tionihhohactong, *at the bend of the river*. Compare Totiakton, the Seneca town, with this, and it seems certain.

In 1750 the Moravians mentioned that the Seneca river flowed through Lake Tionctong or Tionctora, being Cross lake.

Tis-tis was a name for Ninemile creek, mentioned by Cammerhoff in 1750, and perhaps named from Otisco lake. Near it was a place they called the French Camp, finding paintings on the trees there made by Canadian Indians.

T'kah-en-too'-tah, *where the pole is raised*. South Onondaga.

T'kah-nah-tah'-kae-ye'-hoo, *old village*, a place on the east side of the reservation.

T'kah'-neh-sen-te'-u, *stony place*, or *stones thrown on the road*. A place on the Cardiff road.

T'kah-skoon-su'-tah, *at the falls*. Falls on the reservation.

T'kah-skwi-ut'-ke, *place where the stone stands up*. Perhaps the high brick chimneys of the salt works at Liverpool were intended, the name belonging there. It is a Seneca word, sometimes shortened by dropping *Te* from the prefix.

T'kah-sent'-tah, *the tree that hangs over*, or *one tree falling into another*, is another of Cusick's names for Ninemile creek.

Tou-en'-hó was an Indian hamlet south of Brewerton in 1688.

Tu-e-a-das'-so, *hemlock knots in the water*, is described by Morgan as a village 4 miles east of Onondaga Castle. It is not quite 3, and was occupied in the later colonial period. Locally it is known as Indian Orchard. Conrad Weiser called it Cajadachse in 1743. The Moravians termed it Tiatachtont, Tiachtont, Tiojachso, etc. The last is like the later name. The first of the three might be derived from Untiatachto, meaning *astray*, according to Zeisberger. It would then be *a village which had gone astray* from the main body, and this name seems distinct from other forms. The Black Prince died there while returning from Pennsylvania in 1749.

Tu-e-yah-das'-soo, *hemlock knots in the water*, is Green pond, west of Jamesville, and the appropriateness of the name is evident to any one looking down on it from the high cliffs around. This is Clark's Kai-yah-koo, but Tueyahdassoo is the present Onondaga name. Thence, perhaps, came the name of the village at Indian Orchard, a few miles south.

Tu-na-ten'-tonk, *hanging pine*, is Cusick's name for Syracuse.

Tun-da-da'-qua, *thrown out*, was given by Morgan as a name for Liverpool creek. The only stream near that village is Bloody brook. On his map the name is applied to a tributary of Oneida river, which seems to be Mud creek. Had it been at Liverpool the reference might have been to the canal excavations. On the creek the allusion is not clear.

U-neen'-do is Morgan's name for Cross lake, and he defined this *hemlock tops lying on water*. Interpretations vary much.

Yu-neen'-do is the same lake on Thurber's map, and both are probably equivalent to Teunento.

Zi-noch-sa'-a, *house on the bank*, was a name for Onondaga creek in 1750, when the west bank was newly settled. It was written Swenochsoa in 1752, and Zinschoe and Zinochtoe at other times.

Zi-noch-sa'-e was also a name for Onondaga lake in 1750, but this was probably from receiving the creek. This and the preceding appear in the Moravian journals.

ONTARIO COUNTY

Originally this county bordered on Lake Ontario, the meaning of which Father Hennepin twice mentioned: "The river of St Lawrence derives its source from Lake Ontario, which is likewise called

in the Iroquois language, Skanadario, that is to say, *very pretty lake*." Also, "The great river of St Lawrence, which I have often mentioned, runs through the middle of the Iroquois country, and makes a great lake there, which they call Ontario, viz: *the beautiful lake*." It had other names noted elsewhere, and the Senecas sometimes called it Ohudeara. They were mostly living in this county when Champlain called it after them in 1615, mentioning the lake of the Entouhonorons, who were living west of the Iroquois. He afterward said: "The Antouhonorons are 15 villages built in strong positions . . . The Yroquois and the Antouhonorons make war together against all the other nations, except the Neutral nation." This was the customary later distinction by the French of Lower and Upper Iroquois, classed by the Dutch as Maquas and Senecas.

Ah-ta'-gweh-da-ga is Morgan's name for Flint creek, usually translated *flint stone*. Schoolcraft has atrakwenda for *flint* in the Cayuga dialect, and ahtehgwendah in the Seneca.

An-ya-ye, Anyayea, Anaquayaen, and Anagaugoam are among the variants of Honeoye in the journals of Sullivan's campaign.

Ax-o-quen'-ta is also Flint creek. In the Cammerhoff journal of 1750 it is said: "We came to a creek that is called Axoquenta, or Firestone creek."

Ca-na-da-gua is a name given to Skaneateles lake in the Jenkins journal of 1779. It suggests Canandaigua, but he had already mentioned that.

Ca'-na-dice or Ska'-ne-a-dice is *long lake*, the former name being that applied to the town and sometimes to the lake. The latter is more commonly termed Skaneateles. It had other names and a variation will be found in Grant's journal of Sullivan's campaign, where he speaks of "Aionyedice, otherwise Long-narrow Lake." In another journal of that year it is mentioned as a "small lake called Konyouhyough (Narrow gut)." On Lodge's map it is "Conyeadice Lake; English, the Long Narrow Lake." Marshall said, of another time, that Sga'-nyiu-da-is, *Long lake*, was then called Scanitice. The name is equivalent to Skaneateles elsewhere.

Ca-na-go'-ra was a Seneca town of 1677 and had other names.

Ca-nan-dai'-gua is given by Morgan as Ga'-nun-da-gwa, *place selected for a settlement*. Spafford said of this: "Pure Indian. Canandaigua being a *town set off* in the dialect of the Seneca In-

dians." In 1763 it was mentioned as Canaderagey, a friendly Seneca town. Farther west the Senecas were hostile to New York. In the journals of Sullivan's campaign it appears as Kennendaque, Kanondaqua, Kanadalaugua, and in other forms. On Lodge's map it is "Kanondaque, the Chosen or Beautiful Lake." In Shute's journal of this campaign it is "Chosen Town or Canandague." Other forms will be given later. The lake had its name from the town.

Ca-na-sa-de'-go is west of Seneca lake on Kitchin's map. This erroneous form is frequent. It was the Canadisega of 1763 and will be mentioned again.

Ca-no-en-a-da was a Seneca town of 1677.

Ca-nough, an Indian farm beyond Honeoye lake in 1779. Ganno by itself signifies *cold*.

Chi'-nos-hah'-geh or St Michel's, a town of adopted Hurons, was on Mud creek in East Bloomfield. Marshall defined this *on the slope of the valley*, giving the same name to the creek. He thought this was Gannogarae.

Da-non-ca-ri-ta-rui was a Seneca town mentioned by Lalontan, and named from Onnonkenritaoui, a resident chief in 1672. The site is somewhat uncertain, having been sometimes assigned to Livingston county, in which a fuller note is given.

Dya-go-di'-yu, *place of a battle*, is Marshall's name for a spot near Victor, where the Senecas ambushed De Nonville in 1687.

Lake of the Entouhonorons, Champlain's name for Lake Ontario, seems derived from Sonnotoueronons, the proper name of the Senecas.

Ga-en-sa-ra was one name of the Seneca capital in 1687.

Gah-a'-yan-dunk, *a fort was there*. Fort hill in Victor.

Ga-na-ta'-queh is used for Canandaigua in Cammerhoff's journal.

Gan-da-gan was one name of the principal Seneca town in 1657. It was on Boughton hill.

Gan-dou-ga-ra-e', or St Michel, was a Seneca town in 1670, peopled with Hurons, Neutrals and Onontogas. It was mentioned as Gannongarae' in 1687, a small town but a short league from Gan-nagaro, which was on Boughton hill, near Victor.

Ga-nech-sta-ge, a town near Geneva, appears in Cammerhoff's

journal. One village of this name had been deserted and a new one built.

Gan-na-ga-ro was the principal Seneca town in 1677, though De Nonville thought Totiakton larger 10 years later. It was on Boughton hill and was the mission of St James. If corrupted it may have been originally *great village*. A. Cusick thought it might mean *she lived there*, or else had a reference to many animals. It had other names, and occupied a commanding situation.

Ga'-noon-daa-gwah', a *chosen town*, is given by Marshall for Canandaigua. He derived it from gan-on-da, *town*, and gaa-gwah, *it was selected*.

Ga-non'-da-eh, *village on a hill*, is Marshall's name for a place on the east bank of Honeoye creek, where the turnpike crosses the stream. This has also been written Ga-nun'-da-ok.

Ga-o'-sa-ga-o, in the *basswood country*, is Morgan's name for Boughton hill and Victor. Mr O. H. Marshall had this name, slightly varied, from the Seneca chief Blacksnake. It was Ga-o'-sa-eh-ga-aah, *the basswood bark lies there*. According to the old chief the fine spring on the hillside supplied the whole town, basswood bark conductors bringing the water to convenient points. This seems improbable from the situation. After long occupation the town was burned in the French invasion of 1687.

Gar-naw-quash is placed on the site of Kashong on Morgan's map.

One journal of the Sullivan campaign calls Canandaigua lake Genesee, and another has it Chinesee lake.

Hach-ni-a-ge lake and town represent Honeoye in Cammerhoff's journal.

Hon-e-o-ye is Ha'-ne-a-yah, *finger lying*, in Morgan's list. There was an early town near the lake of this name. Marshall wrote it Hah'-nyah-yah', *where the finger lies*, deriving it from hah-nyah, *his finger*, and ga-yah, *it lies there*. He said an Indian, picking strawberries near the foot of Honeoye lake, had his finger bitten by a rattlesnake. He cut off the finger with his tomahawk and left it lying there. The name varies much, and Hanyaye, Han-neyayuen and Anyayea are some of these. Onaghe suggests it, but is much farther east. Major Fogg, in a journal of 1779, said of Annaquayen, "This took its name from a misfortune which befell

an Indian, viz: The loss of a finger, which the word signifies." On Lodge's map is "Haunyauga Lake. Eng^{sh} the open hand." Hanaunyue and Hannyouyie are other forms.

In his account of the Iroquois migrations David Cusick said: "The fifth family was directed to make their residence near a high mountain, or rather nole, situated south of the Canandaigua lake, which was named Jenneatowake, and the family was named Tehow-nea-nyo-hent, i. e. *possessing a door*, now Seneca." This is usually located at Fort hill, Naples, while others place it elsewhere. To this name and that of To-na'-kah is given the meaning of *people of the great hill*.

Ka-na-de'-sa-ga is Ga-nun'-da-sa-ga, *new settlement village* in Morgan's list. It was a little northwest of Geneva, and the name was often given to Seneca lake. It seems to have been mentioned as Canayichagy in 1753. Of course it has many forms in the journals of Sullivan's campaign. Among these are Cunnusedago, Kennesdago, Kanadasago, Kannadasegea, etc. In Tuscarora the place is called O-ta-na-sa'-ga.

Ka-shong', *the limb has fallen*, is the name of a creek and former Indian village, a few miles south of Geneva and on the west shore of Seneca lake. Many names of this place are found in the journals of 1779, some hardly suggesting the present form, but one is Ca-shong. Among others are Gaghcoughwa, Gahgsonghwa, Gaghasieanhgwe, Gothsinquia, Gaghsiungua, etc.

Ko-ho-se-ragh'-e and Ka-he-sa-ra-he'-ra are names for the town on Boughton hill, and are defined by A. Cusick as *light on a hill*. They may be corruptions of a name already given.

Nun'-da-wa-o, *great hill*, is Morgan's name for Naples, on Canandaigua lake.

Nah'-daeh is Marshall's name for Hemlock lake, from o-na'-dah, *hemlock*, and ga-ah', *it is upon*. These trees abound there.

"Negateca fontaine" appears on a map of 1680, and seems the burning spring of La Salle. It excited early attention, and in Colonel Romer's instructions he was told: "You are to go and view a well or spring which is eight miles beyond the Sineks farthest Castle, which they have told me blazes up in a flame when a light coale or fire brand is put into it; yo will do well to taste the said water, and give me your opinion thereof, and bring with you

some of it." Romer did not go beyond Onondaga lake, and made no report of this. Galinée was there in 1669 with La Salle, and said: "It forms a small brook as it issues from a rather high rock. The water is very clear, but has a bad odor, like that of Paris mud, when the mud at the bottom of the water is stirred with the foot. He put a torch in it and immediately the water took fire as brandy does, and it does not go out until rain comes. This flame is, amongst the Indians, a sign of abundance, or of scarcity when it has the opposite qualities. There is no appearance of sulphur or saltpeter, or any other combustible matter. The water has no taste even." This is in the town of Bristol.

O-nagh'-e or On-na'-chee was a Seneca town. In 1720 there was mentioned "One of the furthestmost Castles of the Seneca's called Onahe, within a Day's Journey of Yagerah." In Cammerhoff's journal it appears as "old Indian settlement, where a city by the name of Onnachee is said to have stood, but which is now uninhabited." This was in the town of Hopewell. This journal also calls Canandaigua lake Onnachee, meaning *a place behind some other*.

O-neh'-da, *hemlock*, is Morgan's name for Hemlock lake. The Moravians called the creek and lake Noehnta.

On-ta'-ri-o has already been mentioned. It was not only the name of a great lake, but in its full form is also the title of a principal Seneca chief, and was borne by the prophet of the New Religion. Schoolcraft gave one of his characteristic interpretations of this, ignoring the principal word, *lake*. His analysis was on, increment for *hill*, *tarac*, *rocks standing in the water*; *io*, *how beautiful*; making this an allusion to the Thousand islands.

O-toch-shia-co, in Cammerhoff's journal, was a place and creek a little west of Onnachee. It is now Fall brook.

Seneca lake and town. In the Revolutionary War the lake sometimes had this name, which is not an Iroquois word but an Algonquin name of the nation. It will be treated under the head of Seneca county.

In Dr Campfield's journal of 1779 he spoke of Honeoye lake, and said it was "one of the three lakes called Seneke—and it is said to be the source of the little Seneke river." This river was the Genesee.

She-na-wa-ga or Shenanwaga appears in a journal of 1779, and was the village burned at Kashong.

Sin-non-do-wae-ne was the principal Seneca castle in 1720, retaining the old name in another place. It is a variant of Sonnontouan, *great hill*, and was probably often used in a general way.

Son-nont-ho-no-rons or Sonnontouans, *great hill people* was the Iroquois name of the Senecas as commonly used. As a place name it came from ononta, *hill*, and gowana or wan, *great*. In the Relation of 1635 the country is termed Sonontoen, and in that of 1670 appear the "Tsonnontouans, or Nation of the Great Mountain."

Thau-gwe-took was a prehistoric Seneca fort and council fire west of Seneca lake, according to D. Cusick.

Zin-no-do-wan-ha, mentioned in 1689, seems to be Sinnondo-waene.

While some early towns were in Monroe county, many later Seneca villages were near Genesee river, and a few can be assigned to their exact places only by careful study, such as has been given to the subject by Messrs Clark, Conover, Harris and Marshall.

ORANGE COUNTY

All the Indian names in this county belong to Algonquin dialects.

A-i-as-ka-wost-ing is the name of some high hills on the Evans patent, west of Murderer's Kill. This patent was vacated in 1699.

A-las-ka-ye-ring mountains are now the Minisink hills. The name seems a variant of the last.

An-nuck was a part of the Evans patent, and seems to mean *a filthy place*.

Ar-ack-hook was the Indian name for the Tin brook or Thin brook of the Germans. Ruttenber derived this from the Delaware word ahgook or *snake*. In 1701 Robert Sanders asked for a patent "beginning at a fall (i. e. a stream of water) called Arackhook."

As-sin-na-pink creek, according to Ruttenber, is *a stream from the solid rocks*. It is opposite Anthony's Nose, and has also the name of Ach-sin-nik, which would hardly bear the above interpretation.

A-wost-ing lake or Long pond suggests the first name above. It may be derived from awossi, *on the other side*.

Basher's kill is said to have had its name from a squaw called

Basher, who was either killed there or fell under a deer she was bringing home, and was drowned. It may have been contracted from Mombasha. The name occurs elsewhere, but Basha mountain and pond are here.

Cha-van-go-en was on the Evans patent of 1699, and seems a variant of Shawangunk.

Cheese-cocks patent was given in 1701, the name coming from a small tributary of the Ramapo. It was afterward applied to a "tract of upland and meadow," the bounds of which were contested later. It is also said to be the early name of a natural meadow. Freeland derived Cheesecoaks from *chis*, *up* or *high*, and *kauk*, *land*, making it *high land*, but *chees* is a Delaware word for *hide*, and *cheessack* for *fur*, and it may be from either of these, as a good trapping place.

Co-wen-ham's kill, at Plum point, north of the Highlands, was mentioned by Rutenber. It resembles some Indian names, but is of doubtful character.

The Cushietank mountains are on the map of 1768, and may be connected with the Cashigton Indians of Orange county, called Wolf and Turtle, and mentioned in 1745.

Gil-la-ta-wagh was in the Evans grant.

Jo-gee Hill, in Minisink according to Rutenber, but now in Wawayanda, was the home of "Kegh-ge-ka-po-well alias Joghem," a grantor of the land in 1684, who lived there after his tribe left. The name suggests that of Joseph Gee, who gave the name of Colchester in Delaware in 1792, but Rutenber's statement is definite on its Indian origin.

Kack-a-wa-wook was a place on the east side of Paltz creek, at the north end of one line of the tract asked for by Robert Sanders.

Ka-kagh-get-a-wan was on the Evans tract.

Mak-ha-ken-eck, a tract in the Minisink region in 1697.

Mag-ha-wa-e-mus was another tract.

Ma-hack-e-meck was a name for the Neversink river, which was called the Mag-gagh-ka-mi-ek in 1694. It was mentioned later as the "Mouth of the Mackhacamac Branch of Delaware, where the Line settled between New York & New Jersey terminates." Ma-hackemeck is now Port Jervis. It appeared as Maghakeneck, al-

ready mentioned, in 1697, and as Wayhackameck or Little Mines-sing creek in 1719. The reference may be to a fishing place.

Mal-lo-la-us-ly or Ma-re-ten-ge was a pond in the Wallkill valley in 1756.

Mas-ka-eck was land mentioned at Shawankonck in 1702. The reference seems to be to a *grassy place*, from maskeht, *grass*, and locative.

Mat-te-a-wan or South mountains has been defined *white rocks*, but with nothing to support the interpretation. Other definitions will be found under the head of Dutchess county.

Me-mo-ra-sinck was a place on the Evans grant.

Men-a-yack was an island in the Minisink region.

Mer-cla-ry pond was on the Evans tract.

Min-i-sink has a popular interpretation of *land from which the water is gone*.

This is given in Eager's history of Orange county, thus: "Tradition said that before the Delaware broke through the Water Gap the country above was a lake. When this was drained the lands exposed were called Minsies, with the above meaning, and the Indians who settled there took this name. Thence came the present name of Minisink. In 1728 an old settler wrote that this was the best interpretation obtainable." Ruttenber said of this: "Minnisink is from *Minnis*, an island, and *ink*, locality, and not from Minsis, the name of the Wolf tribe of the Lenapes. The name has a very general application to lands, in Pennsylvania as well as New York, known as the Minnisink country. It had its origin in the tradition that the land was covered with water and broke through the mountain at the Water Gap, or Pohoqualin, and is said to mean the land from which the water is gone." This can only be sustained by going back to the primary meaning of an island as a dry place. In my Chippewa New Testament minisink is used for *an island*, and thus Schoolcraft interprets it *place of islands*. In 1697 a conspicuous one was mentioned in Minisink river. The Minisink patent was granted in 1704.

Mis-tuck-y was an Indian village in Warwick. Ruttenber thought this came from miskotucky, which he interpreted as either *red hills* or *plains*. Mishuntugkoo, *it is well wooded*, may be better.

Mom-ba-sha-pond. If this is an Indian name it may be the larger form of Basha or a variant of Mombaccus.

Mon-gaup or Mon-gaw-ping river has been defined *several streams*, in allusion to its three branches, but this is not satisfactory.

Mon-ha-gan is in Wallkill, and also seems to refer to an island.

Much-hat-toes hill is in Windsor, near the south line of Newburgh, and was called Snake hill. Rittenber derived it from *muhk, red*; at, *near* or *by*; *os, small*; and thence *small red hill near the river*. Tooker placed it in Columbia county, and defined it *great hill*, which is the meaning of Mishadchu.

Nes-co-tonck may be from nishketeauog, *they make it filthy*. It was in the Evans tract, and north of what was afterward known as McKinstry's tannery.

Ne-ver-sink river, a tributary of the Delaware, has been variously named and defined. Schoolcraft thought it meant *highlands between water*, but applied the name to hills near the sea. Some have derived it from newasink, and interpreted it *mad river*. There is no good ground for this.

Ogh-go-tac-ton was the name of a place for which Sanders asked a patent in 1702.

Pa-ka-da-sank or Pakasank, called Pekadasank in 1699, differs little from a name below but is a stream in the Wallkill valley, at the eastern base of the Shawangunk mountains.

Pa-quan-nack river was mentioned as being near the falls of Pompeton in 1694. It may be derived from paukunawaw, *a bear*, with locative affix, or from pehik-konik, *a small plantation*.

Pa-sak brook is in Monroe. It may be from pasoo, *it is near*, with locative.

Pas-cack river may be in Delaware county. Freeland defined this *burnt lands*.

Pe-en-pack was an Indian settlement in Deer Park, the name referring to a hill. There was a patent for this land.

Pe-ko-na-sink creek is in the west part of Crawford, and is a corruption of Peadadasank creek, thus spelled in a deed of 1694. Spafford said Peconasink was still retained as the name of a tract near the Shawangunk mountains. French mentions Paugh-caugh-naugh-sink and the little creek of the same name.

Pen-han-sen's land was called after Indians living in Deer Park. Pit-kis-ka-ker, high hills west of Murderer's creek.

Po-chuck creek is in Warwick, and Ruttenber said of this: "Po-chuck, *a stream*, and also the district called Florida, seems to retain the root term for bog or muddy land." The derivation is not very evident. Eager says that Pochuck creek and mountain were named from an Indian chief.

Pon-chuck mountain is the one just named.

Pollopel's island, opposite Plum point, is mentioned here to correct an impression that it is an Indian word. Yates and Moulton said: "The island was named *Pollepel* from its resemblance to the convex side and circular form of the bowl of a ladle. *Lepel* in Dutch, is a *spoon*; a *pollepel* is a ladle; and particularly **the one** with a short handle for beating the butter for the wafel." On Sauthier's map it is Polipel, and Ruttenber says an unfounded Dutch story has been connected with it.

Pom-pe-ton falls were mentioned in 1694.

Poop-loop's kill was north of Assinnapink, and Ruttenber says it was so called from its Indian owner. Poplopen's pond is in Monroe.

Po-tuck creek has had its name derived from petukqui, round. This would be an odd name for a creek, but French says that Wawayanda creek flows into New Jersey and comes again into New York as Potuck creek. In this way this definition might allude to a circuitous route, but a derivation from petukau, *it is going on*, would seem more suitable. Quite as probably it is from pokke, *clear*, and tuk, *river*.

Quas-sa-ick creek enters the Hudson south of Newburgh. The name is derived from qussuk, *stone*, and ick, *place*. Eager says that Newburgh was in the Quassick patent and that Chambers creek was called Quassaick after Indians living there.

Ram-a-po has been defined *stream formed by round ponds*.

Runbolt's Run, in Goshen and west of Woodcock mountain was the home of Rumbout, a signer of the deed for the Wawayanda patent.

Eager said that Rutger's Place in Minisink is a corruption of the Indian word Rutkys, but this is every way improbable.

Schan-we-misch, or Weshauwemis as the Dutch pronounced it,

beech woods, or *place of beech trees*, was south of the Chawangong tract according to the Rev. Mr Scott.

Schun-e-munk, a variant of Shawangunk, is applied to the mountains in Blooming Grove and Monroe.

Sen-e-yaugh-quan is given by Eager as the Indian name of a place where the Swarthouts lived, and defined by him as *bridge across a brook*. There is a moderate ground for this interpretation.

Sen-ka-pogh creek was opposite Anthony's Nose according to Rutenber, who also gives it the name of Tongapogh. He placed Assinapink creek there but farther north. Sinkapogh creek (now Snakehole creek) was mentioned as the south line of lands bought by Van Cortlandt in 1685, the north line being Assinnapink. A good derivation would be from sonkipog, *cool water*.

Sha-wan-gunk or Schunemunk mountains was written Skone-moghky in some early deeds, and there are many forms. Rutenber gave a good deal of space to the name, including a synopsis of an address before the Ulster Historical Society by the Rev. Charles Scott. Schoolcraft had derived it from schawan, *white*, and gunk, *rock*, alluding to the white cliffs west of Tuthilltown, but this is not satisfactory. The Dutch wrote it Shawangunk, and the English sometimes Chawangong, as in Dongan's deed of 1684. Originally it was a tract of fine lowland, west of Shawangunk kill, and thence the name spread to the creek and mountain. Scott gave the name as Shawangum, *south water*. This has a fair foundation, though not exact, the Delaware word schawaneu, meaning *south*, and gam-munk, *on the other side of the water*. This would refer to the land.

Rutenber did not feel sure of all this, and said:

The first part or noun of the word, shawan or chawan, would seem to be from jewan, *swift current* or *strong stream*, or the *rapid water settlement*. * * * Another interpretation is derived from shong, the Algonquin word for *mink*, and um or oma, *water*, or onk, *a place or country*. Still another is derived from Cheegaugong, *the place of leeks*, and has no little force in the abundance of wild onions, which are still found in that section of country. Indeed, so universal is this pest of the farmer there, that they might well have given this name to the stream, the valley and the mountains.

The name is usually derived from schawaneu, *south* or *southward*. Spafford said: "Shawangunk is the Indian name for the tract west of the creek to the mountains. . . . Shawan, in the

language of the Mohegan Indians, signifies *white*, also *salt*; and gunk, a *large rock* or *pile of rocks*. Shawangunk, therefore, is said to have been applied by them to a precipice of white rock of the millstone kind, near the top of these mountains and facing the east." His citations are not fortunate. There is a Shawangunk river or creek.

Sin-si-pink lake is near West Point.

Sko-nan-o-ky, Rutenber says, was "apparently derived from shunna, *sour*, and na, *excellent*, nuk, *locality*—probably referring to the abundance of wild grapes found there." A derivation from sakanon, *rain*, with locative would seem better. It would then be *rainy place*. This is given as the name of an Indian village on the northern spur of Schunemunk mountain and near its base.

Tuxedo is a doubtful name, appearing on early maps as Tuxseto. While he thought it of uncertain origin Freeland called it Tucseto, *lake of clear flowing water*, but there seems no reason for this.

Wa-na-ka-wagh-kin, now Iona island, was mentioned in Van Cortlandt's purchase of 1683. It may be derived from wunnegen, *it is good*, and ahki, *land*.

Wa-nok-sink, *place of sassafras*, is on the Wallkill, near the foot of the Shawangunk mountains. The definition is good.

Wa-ren-sagh-ken-nick was a tract on the Minisink in 1697. It may be derived from woweashin, *winding about*.

Wa-was-ta-wa, the name of one of the grantors of the Wawayanda purchase, was associated with Runbolt's Run.

Wa-wa-yan-da first appeared in 1703, in a petition of Dr Staats. A tract he had bought, called Wawayanda or Woerawin, was "altogether a swamp." It covered all the drowned lands and included more than one tract. Rutenber defined Woerawin from woreco, *handsome*, or woorecan, *good*; and Wawayanda from wewau, *waters*, and wocan, *barking* or *roaring*, describing a high fall or a rapid and roaring stream. Schoolcraft derived it from aindanyain, *my home*, and thought thence might come *our homes* or villages. This is unsatisfactory. A fair derivation might be made from wewundachqui, *on both sides*, but the real meaning is difficult to ascertain. On Long House creek was a supposed council house. The patent covered part of Minisink, Warwick, Goshen and Hamptonburg, and was issued in 1703. A fanciful

and popular meaning has been given to the name, as though it were broken English for *Away, way yonder*.

Weigh-quat-en-heuk, *place of willows*, as usually defined, was near the foot of the Shawangunk mountains.

Wil-le-hoo-sa is a cave in the side of the mountain, 3 miles above Port Jervis and on the east bank of Neversink river. It may be derived from woalheen, *to dig a hole*.

Wi-neg-te-konk, now Woodcock mountain, is a hill in the town of Cornwall. Wunnetue, *good*, with locative, may be the root of this name.

ORLEANS COUNTY

A-jo'-yok-ta, *fishing creek*, is Morgan's name for Johnson's creek, most of which is in this county. It suggests the next, but is too far west.

In speaking of Murray, Genesee county (1813), now in Orleans, Spafford said: "The Anyocheeca creek runs across the n. w. corner to Lake Ontario." This may be Bald Eagle, but is more probably Sandy creek.

Da-ge-a'-no-ga-unt, *two sticks coming together*. This and the next two are in Morgan's list.

Date-geh'-ho-seh, *one stream across another*, is the aqueduct at Medina.

De-o'-wun-dake-no, *place where boats were burned*. Albion.

Ken-au-ka-rent or Kea-nau-hau-sent, now Oak Orchard creek, was the early western line of the Senecas according to D. Cusick, and this is well sustained.

Manitou beach, near Rochester, has the introduced name of the Great Spirit or lesser deity. This is the only Algonquin name here.

Ontario beach is on the lake and near the last.

Ti-ya-na-ga-run'-te creek is on Johnson's map and east of Johnson's Harbor. This was probably Oak Orchard creek and the full form of the next, here referring to an entrance of the country. A. Cusick defined it *where she threw a stick at me*.

To-ron'-to. In 1764 Colonel Dayton mentioned camps at Great Serdas, Runtacot and Toronto, between Oswego and Niagara. The latter seems Oak Orchard creek. Hough has Tho-ron-to-hen, *timber on the water*, for Toronto, and Morgan De-on-do, *log floating upon the water*. Though so many have agreed on this meaning of

Toronto, Gen. J. S. Clark says it is not from Karonto, *a log in the water*, but refers to *a bay*, making a country accessible, as by a door. He derives it from the last two syllables of kaniatare, *lake*, and onto, *to open*, illustrating this by many examples.

To-na-wan'-da swamp has the name of *swift water*, but the meaning here is that the swamp is near Tonawanda creek.

All Indian names here are Iroquois except as noted, their original territory probably including Oak Orchard creek, but they occupied no land west of Genesee river during the Huron war.

OSWEGO COUNTY

Most of this country was in the territory of the Onondagas, but after the colonial period the Oneidas increased their claims. The eastern part originally belonged to them but not the Ontario lake shore, the Onondagas having a village at the mouth of Salmon river in 1654. Nearly all the names are thus Iroquois.

A-han-ha'-ge or Asanhage was a name for Salmon river in 1687. This name varied greatly through the prefix used, but in some cases another name was given to this place.

A-ha-oue'-te' was a name for Oswego Falls in the Relation for 1656. It was mentioned in the account of the journey of 1655 and occurs nowhere else.

Am-boy has its name from a place in New Jersey, and is derived from emboli, *a place resembling a bowl*. It was originally applied to a well sheltered bay.

Cad-ran-gan-hi-e was mentioned in 1687 and has been supposed by some to be Sandy creek of this county, but is probably the stream of that name a little farther north.

Ca-no-ha'-ge, *a creek or river*, is one form of the name already given for Salmon river. It was called Cajonhago in 1687, Cayonhage in 1688, and Cay-hung-ha'-ge in 1726, and is equivalent to Cuyahoga in Ohio. By the French it was long termed La Famine from the hunger of the colonists in 1656, as they passed the place. They had hoped for relief there. It was often called La Grande Famine to distinguish it from a smaller stream of the same name.

Cas-son-ta-che'-go-na was *river of great bark* in 1757, and was placed a little east of Oswego. A. Cusick defined this as *large pieces of bark lying down, ready for building*. Morgan called it

Ga-nun-ta-sko'-na, *large bark*, and applied it to Salmon creek. He should have written it Gasuntaskona, as it appears on his map. It has also been given as Gassonta Chegonar. On the map of Charlevoix Salmon creek is R. de la Grosse Ecorce.

Ca-ta-ra'-qui or Cadaraqui lake, is Ga-dai-o'-que, *fort in the water*, in Morgan's list and is applied to Kingston. This was the Onondaga name for Fort Frontenac, and thence for Lake Ontario. At one time the English used this name exclusively.

Caugh-de-noy', *eel lying down*, is Quaquendena on Sauthier's map, and has been already noticed.

De-non-ta'-che is either Oswego or Salmon river on an early map, probably the former. D. Cusick applied nearly the same name to the Mohawk, calling it "Yenonanatche, i. e., going round a mountain." It is probable that the first letter in this should be T.

En-tou-ho-no'-rons or Antouhonorons was Champlain's name for Lake Ontario, as he entered Oswego county in 1615. It is from the name of the Seneca nation, with whom the Onondagas were sometimes classed.

Ga-hen-wa'-ga, a creek, is Morgan's name for Salmon river and Pulaski, being a variant of a name already given and like the next.

Ga-in-hou-a'-gué was a French form of the same name in 1687, applied to the mouth of the river. In 1684 it was also called "Kaionhouague, where the council was held" between De la Barre and the Onondagas. Some have erroneously placed this farther north.

Gal-kon-thi-a'-ge was one form of the name of Oswego Falls in 1686, but is slightly erroneous in spelling.

A French journal of 1708 said: "At the lower end of the river of Onnontagué, 5 leagues from its mouth, is a place called Gasconchiage," now known as Oswego Falls. In 1726 the French again mentioned the "Fall of Gastonchiagué, 6 leagues from the lake," and on Oswego river. The resemblance to the name of Genesee Falls has occasioned some confusion. Thus when Gaskonchagon was in question in 1741, O'Callaghan's note refers the name to Genesee river, whereas it was the Onondagas in this case who thought of selling, not the Senecas. Gasquochságe was the Moravian form of the name. Bruyas has Gaskonsage, *at the sault*, among his Mohawk words, and said it was thus called from gas-

konsa, *a tooth*, the full meaning being a perpendicular fall in which the white waters shine like teeth.

Ga-so-te'-na, *high grass*, is Scriba creek.

He-ah-ha'-whe, *apples in the crotch of a tree*, is Morgan's name for Grindstone creek. This seems La Petite Famine of Charlevoix.

Ka-dis-ko'-na, *long or great marsh*. New Haven creek.

Ka-hi'-agh-a-ge and Ke-yon-an-ouá-gué are Pouchot's names for Salmon river, being variants of some already given and meaning merely a river or creek.

Kah-skungh-sa'-ka, *many falls following*, is the present Onondaga name of Oswego Falls, and may be compared with some already given. A variant occurs in David Cusick's history: "By some indcement a body of people was concealed in the mountain at the falls named Kuskehsawkich, (now Oswego). When the people were released from the mountain they were visitd by Tarenyawagon, i. e., *the holder of the heavens*."

Ka-na-ta-gi-ron was defined for me as *the creek is already there*. It was applied to a small creek between Sandy creek in Jefferson county and Salmon river.

Ka-so-ag, the name of a postoffice in Williamstown, may be from Kesuk or Kayshaik, *the sky*, an Algonquin word. The only Iroquois words suggesting this to me are kasah, *a burden strap*, to which might be added the locative aug or aga; and soak, *a duck*, which is less probable.

Kuh-na-ta'-ha, *where pine trees grow*, is the present Indian name of Phoenix, there being a fine native grove of these on the river bank.

Mr J. V. H. Clark made an error in applying the names of Quiehook and Kagnewagrage to places on Oswego river. They belong to Chittenango creek.

Ly-com-ing is a name introduced from Pennsylvania, and is said to mean *sandy creek* by Heckewelder, who derives it from leganiton. The resemblance is not very clear and a derivation from lekau, *gravel*, with locative, seems better.

Mexico is an introduced name, from Mexitli, the Mexican god of war.

Ne-at-a-want'-ha is defined by A. Cusick as *lake hiding from river*. This is a small lake a little west of Oswego Falls.

Onondaga Falls was one name for these in colonial times.

Onondaga river was long a name for Oneida and Oswego rivers. In 1721 Charlevoix spoke of it "the river of *Chaugeuen*, formerly the river of Onnontague'."

O-swe'-go, Osh-wa-kee and Swa-geh are forms of a well known name, meaning *flowing out*, or more exactly *small water flowing into that which is large*. Clark said that Hiawatha ascended the hill, and looking on the broad lake said: "Osh-wa-kee, literally, *I see everywhere — see nothing*." This is not the meaning, though it may have been his thought. The English first mentioned the place as Oswego in 1727, and spoke of the lake as "the Osweego Lake" in 1741. Before that they had called Lake Erie by that name. To the Onondagas it is still the *lake at Oswego*. The French had known the upper part of the stream as Riviere d'Ochouéguen as early as 1672, at least; and in 1682 the Onondagas wished to meet Frontenac at Téchoueguen, which was near their town, or to have him come to La Famine. Two years later they proposed a general council with De la Barre at Ochoueguen. This became the usual French form, with or without the prefix. According to Morgan the river had this name only in its downward course. Going up the stream it was named from the nation to which it first led. For a considerable distance it was thus called from the Onondagas but the French mentioned the lower part as the River Choueguen in 1726. In his gazetteer Mr French erred in deriving this name from Ontiahantague, which belongs to Salmon river.

Oneida lake and river belong to this county, but have been mentioned.

The Relation of 1656 says: "Otiहतague' is a river which discharges itself into Lake Ontario." This was the mouth of Salmon river and was well described. In the same Relation it is written Ontiahantague' and Oeiatonnehenge', and in the following year Otiantnehenge'. This means a *large clearing*, there being extensive natural meadows there. It was the place at first selected for the French colony, being a noted landing place, and it afterward had the name of La Famine from the hunger of the colonists, who found no food there. Charlevoix erroneously derived this name from a later event, but the name appears two years before De la

Barre's council on this spot. Hough placed the name at the mouth of Black river, but this is a mistake.

Port Ontario is now at the mouth of Salmon river.

Seneca Hill is a postoffice near Oswego river.

In 1687 the Five Nations advised the English to have a fort "at Sowego, a place a dayes journey from Onondage." Apparently this was Oswego, differing little from some early forms.

Se-ū'-ka is the name of Oneida lake, fully considered already.

Se-ū'-ka Kah'-wha-nah'-kee has also been explained. Though near the Onondaga shore Frenchman's island belongs to the town of Constantia. It was the Seven Mile island of the Revolution.

Se-ū'-ka Keh-hu'-wha-tah'-dea is the name of Oneida river and refers to its connection with the lake.

Ten-ca-re Ne-go-ni, *he will scatter his people everywhere*, according to A. Cusick. This was R. de la Planche, now Sandy creek.

Te-qu-a-no-ta-go'-wa, *big marsh*, is a name for Bay creek.

Texas is an introduced name, once belonging to a small tribe in Louisiana and now to a great state.

OTSEGO COUNTY

This county belonged to the Oneidas and Mohawks and its names are all Iroquois except that of the Susquehanna river.

A-di-ga creek, on a map of 1790, is Atege creek on one of 1826. It flows through Otego township, the name being the same. Ategen is *to have fire there*.

Ca-ni-a-da-ra'-ga, *on the lake*, was the early name of Schuyler's lake, and thus it appears on Sauthier's map and that of the New Hampshire grants. It has been revived as Canadarago and Candarago. The last syllable alone indicates locality.

Ka-un-seh-wa-tau'-yea was David Cusick's name for the Susquehanna, probably from a village of that name, but it might mean *river in the forest*. The Iroquois called the Potomac by this name.

Co-ni-hun'-to or Gunnegunter was burned in 1779, about 14 miles below Unadilla, the name suggesting the last. Halsey placed this on an island near Afton, and the name may be from its location on this.

De-u-na-dil'-lo and Unadilla are two forms of an Oneida word, signifying *place of meeting*, as at the forks of the river. The

Mohawk and other dialects vary from this, and it has erroneously been translated *pleasant valley*. In one journal of 1779 it is written Unedelly and Unendilla.

Ga'-wa-no-wa'-na-neh, *great island river*, is Morgan's name for the Susquehanna, and it is well applied.

Kagh-ne-an-ta'-sis, *where the water whirls*, is a whirlpool noted in colonial days as a few miles below Wautegehe.

Ka-ri-ton'-ga, *place of oaks*, is Cherry Valley. If the definition is correct it seems an Onondaga word.

Ka-un-seh-wa-tau'-yea was David Cusick's name for the Susquehanna. A. Cusick gave it as Kah-na-seh-wa-de-u-yea, *sandy*; and in Onondaga as Kah-na-se-u, *nice sand*. The name varied in places, often meaning the river at such a spot. Thus one part was called Scanandanani in 1775, referring to the great plain of Wyoming. The west branch in Pennsylvania had a name which meant *river of long reaches*.

Nis-ka-yu'-na, *corn people*, perhaps better rendered as *extensive cornfields*, is a name locally applied to the so called council rock in Middlefield, two miles north of Clarksville. French said this was thus called by the Indians, and there "various tribes were accustomed to meet the Mohawks in council. In former days the rock was covered with hieroglyphics, but from its shaly nature all are now obliterated." The idea of a council rock there may be safely dismissed.

O-at'-tis creek was mentioned in 1779 as the outlet of Schuyler's lake.

Oc-qui-o-nis, *he is a bear*, if an Iroquois word as it seems, is a name for Fly creek. It barely suggests the Delaware name for *gray fox*.

O-ne-on'-ta, *stony place*. In the *Old New York Frontier* Mr Halsey quotes from the Smith and Wells journey of 1769: "We passed the Adiquetinge on the left, and the Onoyarenton on the right." He thought the last the original of Oneonta.

O-te'-go was probably the same as Atege and Wautegehe. A journal of 1779 mentions it as Otago. It is a large creek, giving name to a town, and there was once an Indian village there. Bruyas defines ategen, *to have fire there*, and Schoolcraft's Mohawk word for fire is yotekha.

Ots-da'-wa creek. This is also the name of a postoffice in Otego.

Ot-se-go creek was also called Otsgo in the Sullivan campaign.

Ot-se'-go. Morgan has Ote-sa'-ga for the lake and Cooperstown, but with no definition. It was mentioned in 1753 by the Rev. Gideon Hawley and written as now. Sauthier's map has Otsega, but it is Ostega on that of the New Hampshire grants. More than a century since Ostenha was one name for the lake, and Cooper said that the large stone at the outlet still retained the name of the Otsego rock when he wrote *Deerslayer*. Father Bruyas gives ostenra as a *rock*; Schoolcraft has otsteaha for *rock* in Mohawk, and otsta in Oneida. Adding the locative and making due allowance for changes, it is reasonable to interpret this *place of the rock*. In Halsey's *Old New York Frontier* is a view of this great stone.

Another possible but less probable origin may be mentioned. Atsagannen, in Mohawk, was *to be a stranger*, or *to speak a different language*, as the Delawares did, who at first lived in that direction and may have had early contact with the Iroquois there. This word differs little from some early forms of the name, though preference is given to the first definition. In Campbell's *Annals of Tryon County* another meaning is suggested. He said: "The water is deep and clear, which is said to be the meaning of its Indian name." There seems no support for this. Schoolcraft said: "Otsego is derivative from an Iroquois particle, denoting bodies of water, and hence becomes by ellipsis, the name for *lake*, as we observe it in *Otisco*. The term ego means *beautiful*, as we find it in the word *Oswego*, which is the Onondaga term for *Ontario*, the latter being in the Wyandot language." It is needless to comment on this.

O-wer-i-ho'-wet, a branch of the Susquehanna, is mentioned on land papers in Albany.

O-war-i-o'-neck suggests the last, and was west of Unadilla and on the south side of the river. A. Cusick defined this as *where the teacher lived*, and it may refer to one of the Indian schools held in that region in the later colonial days, and which were sometimes migratory. Halsey thought this was Carr's creek.

Lake Sa-te-i-yi-e-non, a small lake on Pouchot's map, south of Otsego and Schuyler lakes, would be in Middlefield were the map correct. But while it is made a head of the Susquehanna on this,

its general position and the sound of its name suggest Utsyanthia, at the source of Delaware river.

Schen-e-vus is called Sheniva creek on a map of 1790, and on Sauthier's map it is Shenivas. A Cusick rendered it Se-ha-vus or *first hoeing of corn*. Halsey thought it the name of an Indian who lived and hunted there. Both may be true. The Rev. Eli Forbes wrote it Schenavies in 1762.

Sogh-ni-e-ja-di-e was a branch of the Susquehanna from the east in 1779. A. Cusick defined this *he is lying in the sun again*. It seems a personal name.

Sus-que-han-na, according to Heckewelder, is properly Sisquehanne, from sisku, *mud*, and hanne, *stream*, referring to its condition in flood. This has been already noticed.

Te-ka-ha-ra-wa, a *valley*, is applied to falls near Cherry Valley which are 160 feet high, thus showing a great depression.

Te-yo-ne-an'-dakt, a place about 3 miles north of early Unadilla.

Ti-a-dagh'-ta creek was on the west fork of the east branch of the Susquehanna.

Ti-an-der-ra and Tianderah were early Mohawk names of the Unadilla. Te-yon-a-del'-hough was a name used by Hawley in 1753.

Ti-on-on-da-don, a small branch of the Susquehanna near Otsego lake. It was interpreted for me as *where she gave him something*, but it suggests a reference to the hills.

To-wan-en-da-don seems the same word, but was a name for a tract of land south of Otsego and Caniadaraga lakes on the map of the New Hampshire grants.

To-wa-no-en-da-lough was the first Mohawk village on the Susquehanna, and was visited by Rev. Gideon Hawley in 1753. The name suggests Unadilla, and it may mean nearly the same, but it was above Wauteghe.

U-na-dil'-la, strictly *place of meeting*, but given as *meeting of waters* at an early day, in allusion to the forks of the river. Beside the river and present town there is a place called Unadilla Forks, where the name properly belongs.

Wau-teg-he was several miles above the whirlpool in 1753, and has been already mentioned.

PUTNAM COUNTY

This county has no Iroquois names, but some others have been introduced. All told, the Indian names are few in number.

Ca-no-pus hill and lake, according to W. J. Blake, have their name from an Indian chief. Others say it was the name of a tribe in Westchester. The name has several local applications in the town of Putnam Valley.

Cro-ton river and lake, in the west part of Patterson, have their name usually derived from *kenotin*, a *wind*.

Through a confusion of terms, Mr Tooker gave the Mohawk name of Kanendakerie to Anthony's Nose. It belongs to the Nose in Montgomery county.

Kil-lal-e-my was an early name for the south part of the county.

Lake Ki-she-wa-na is in the town of Southeast.

Ma-cook-pack is on Sauthier's map, and may be compared with Copake farther north. It is said to have been the name of an Indian tribe, which is not likely, and has been changed to Mahopac in the town of Carmel.

The name of Lake Mahopac was derived by Ruttenber from *ma*, *large water*, and *aki*, *land*, making it *large inland lake*. This is not satisfactory, and some think the name had the same origin as that of Copake lake in Columbia county. Mahodac is a variant form.

Ma-re-gond appears on Sauthier's map in Dutchess county, but is now in Putnam.

Lake Mo-he'-gan bears the name of a noted Indian people, which means a *wolf*. Hence the French called them Loups.

Lake Mo-hen'-sick was formerly Crum pond. It may be a corruption of a word signifying a *place of assembly*.

Mount Nimham, not far off in the town of Kent, was called after a chief who fought for the Americans in the Revolution. His home was here and the Indians in the vicinity were on the same side.

Os-ka-wa'-na, so called from an Indian, is now Lake Conopus and was formerly Horton's pond. Oskewans was one of those who sold land to Van Cortlandt in 1683.

Oregon, an introduced name from that state, is in the town of Putnam Valley. This name has been treated under the head of Chautauqua county.

Os-ce-o'-la, usually defined as *black drink*, is a pond between Lake Mohegan and Lake Mahopac, and is named from the Seminole chief.

Pa-ka-ke-ing creek was near the Matapan fall in 1680. The name is from pahque, *it is clear*, and the locative terminal.

Sag-a-more lake, an Algonquin title for a principal chief, derived from a verb signifying *to prevail over* or have the mastery.

Sim-e-wog hills, perhaps a place *where they shook hands*.

Tonetta lake does not seem of Indian origin, though such a word might be formed from tanohketeau, referring to a cultivated place.

Wic-co-pee or Wickopee pond, in the town of Southeast, is said to have been named from a small Indian tribe. The reference may be to a *house by the water*.

QUEENS COUNTY, WITH PART OF NASSAU

The Long Island Indians were all Algonquins, quite generally united under one leading chief, but with lesser ones exercising local jurisdiction. Near Brooklyn their lands were soon bought and their names quickly disappeared. For this reason some of the few Indian names in the recently formed Nassau county will be placed with those of Queens, where all writers have heretofore placed them. This will facilitate reference to these names, the division by counties used here being only for convenience.

Busk-rum, in the town of Oyster Bay, was mentioned by Thompson as an Indian name, but it was known as Buckram afterward, and is now Locust Valley.

Can-o-ras-set was the name first proposed for Jamaica, and Tooker identified this with Canarsie.

Ca-um-sett was Lloyd's Neck, and Horse Neck in some documents.

Ga'-wa-nase-geh, *a long island*, is given by Morgan as the Oneida name for the whole island.

Ja-mai-ca, in its present form the name of one of the West Indies, is said to mean there *land of wood and water*, but it is founded here on a local name, mentioned as Jamaica in 1674. Mr Tooker thinks Gemeco or Jameco is derived from Tamaqua, *the beaver*. Mrs Flint mentions early entries of "Ye bever-pond commonly called Jemeco," and says that Amique, the Mohegan word for beaver, becomes Jamique when aspirated.

Ka-na-pau-ka kills are now the Dutch kills. From *kenuppe*, *swiftly*, and locative, *where the water runs swiftly*.

Lu-sum was considered an Indian name by Thompson, but Tooker thinks it a corruption of Lewisham. It is now called Jericho.

Mad-nan's Neck of 1665 is Great Neck.

Man-et-to is described by Ruttenber as a hill 30 miles from Brooklyn, and midway in the breadth of the island. He called it *the hill of the Great Spirit*, deriving it from Manitou. Thompson also said it was a hill between Jericho and Bethphage, sacred to the Great Spirit. Manitou, however, is applied to lesser divinities when without the adjective, and often to anything unusual. Thus Roger Williams said: "They cry out Manittoo, that is, *It is a god*, at the apprehension of any excellency in men, women, birds," etc. Thus here, if correctly applied, it might be only a hill of remarkable appearance.

Man-has-set was a place sometimes called Sint Sink by the Indians and Cow Neck by the English. This name was applied to Schout's bay in 1640, and Tooker makes it the same, as does a note in *New York Colonial Documents*, volume 2, page 145, where it is said of Schout's bay that it is "Now Manhasset (North Hempstead), at the head of Cow bay, afterward called Howe's bay, from Lieutenant Daniel Howe, and sometimes Schout's from the circumstance of the Dutch official having landed there." It is now applied to the bay and necks as well.

Ma-ros-se-pinck may be the same as the next. The chief of this place some sold land in 1639.

Mar-sa-peague or Marseping Indians had their name from their home. The sachem of Marsapege was mentioned in 1656, 1661 and 1664. In 1655 it was written Marsepain.

Mar-tin-ne-houck was mentioned as an Indian village at Mattinne-konck or Martin Gerritsen's bay in 1650. When Indian names resembled Dutch words, as in Algonquin dialects they often did, there was sometimes confusion.

Ma-tin-i-cock point suggests the last. It was mentioned in 1644 and 1661, and the name is still preserved in the town of Oyster Bay. Mattanauke suggests this, but is a name for "a fine sort of mats to sleep on."

Mas-kut-cho-ung, in 1659, was a neck on the south side of Hempstead, the name apparently referring to meadows.

Mas-pet or Mispat was also called Wandowenock, and is in Newtown. It is more commonly Maspeth.

Mas-sa-pe-quā was an Indian village at Oyster Bay.

Mat-o-wacks or Meitowax, *land of periwinkles*, was a name for all Long Island, though most applicable to the eastern half. It is variously written.

Mat-se-pe in 1644 is now Massepa river. It probably means a large river, though a bad signification is just as easily found.

Mat-tan-wake has been defined as *long island*, but of course this is a corrupted form. Heckewelder suggested that originally this meant the *island country*, but Tooker does not agree with him. It properly belongs to Suffolk county.

Me-ric, Moroke or Merikoke is the Indian name of Merrick, in the town of Hempstead, and was so named from a tribe living there. These Merikoke Indians sold some land in 1657. In a land sale in 1643 they were called Indians of Merriack or Rockaway. Merrack Neck was mentioned in 1658.

Mus-coo-ta, *a grassy place or flat*. This was a frequent name.

On-quā or Unquā was a neck in Oyster Bay, according to Thompson. Mrs Flint identified Unkway Neck with Massapequa. In a journal of 1673 it is said: "We had Onkeway on our beam" in coming from Gardiner's bay to New York. Ongkoue means *beyond* or *on the other side*, in some Algonquin dialects.

Qua-o-tu-ac, east of Flushing, is now Little Neck.

Rech-ka-wyck appears in 1660, and Reckowacky in the same year. Rechwuwhatky of 1645 and Reckonhacky of the same period seem identical. *Sandy place*.

Rock-a-way, *bushy place*, but some interpret it *sandy beach*. It was mentioned as Racowa beach in 1709, and as Rockaway in 1656.

Sa-cut is said to have been an early name of Success pond.

The Se-que-tanck Indians of 1675 seem those of Seacutang, mentioned in 1656.

Sick-e-teuw-hack-y was at the east boundary of land sold on the south shore by the chief of Sintsinck, in 1639. It was Sicketeuhacky in 1645, as well as similar forms later. This was apparently south of Martin Gerritsen's bay.

Sintsinck of 1638, at Schout's bay, is the *stony place*, and was sold in 1639.

So-pers is from *sepu*, a *river* or *creek*.

Suns-wick is Astoria, or the name of a neighboring stream, and may be derived from Sunkisq or Sunksquau, the title of a sachem's wife. Sunnuckhig, a *falling trap for wolves* seems better, but the terminal syllable may be locative.

Sy-os-set was given by Thompson as the Indian name of the site of Oyster Bay village, and it is still applied to a railroad station in that town. Mr Tooker questions the correctness of this, saying that it is not found in its present form in early records, though substituted for the name of Oyster Bay in 1846 as an aboriginal name of the place, meaning *a settlement on a bay protected by islands*. In his history of New York Dunlap said that in 1640 Gov. Kieft "sent a party to Siocits Bay, since called Oyster Bay," to break up an English settlement there. The note in the *New York Colonial Documents*, volume 2, page 145, partially quoted before, says of Schout's bay that it is now Manhasset (North Hempstead), at the head of Cow bay, afterwards called Howe's bay . . . and sometimes Schout's from the circumstance of the Dutch official having landed there." Mr Tooker thought both mistook and misapplied the name, turning the Dutch word into Siocits, adding that "The bay, or in reality what is now Oyster Bay harbor, was so designated from a Dutch officer, called the 'Schout' or 'Sheriff' who at one time landed there." He thus places Schout's bay farther east than some have done, but other circumstances seem to require this. The name of Oyster Bay was changed to Syosset, January 20, 1846, and restored a week later to its former pleasantly suggestive use.

Wal-lage is now Westbury in North Hempstead. It may be derived from *wahwall*, *eggs*, with locative, *place of eggs*.

Wan-do-we-nock was at Middleburg in Newtown. The name may be from *wonteaog*, *they dig pits*, referring to those for corn, and adding the locative.

Wan-tagh was an Indian village in Hempstead.

Wa-we-pex is on the west side of Cold Spring, perhaps referring to the circuitous path leading there.

RENSSELAER COUNTY

Bach-a-was-sick pond. The terminal syllable may be locative, or, with the penult, refer to some stony feature of the place. Most of the Indian names of this county are Algonquin, as it was the home of the Mahicans when first known.

Cach-ta-na-quick was an island opposite Beeren island.

Hoo-sick or Hosack, *place of stones* according to Ruttenber, who derived it from hussun, *stone*, and ack, *place*; thence *stony place* by contraction. He also said that one of the first patents spoke of a tract 25 miles northeast of the city of Albany, "known by the Indian name of *Hoosack*." The name of an early settler was said to be Alexander Hosack, but he may have been so called from his place of residence. The Hoosick patent, in this and Washington county, was granted to Maria Van Rensselaer and others in 1688. The Mohawks spoke of it as Hoosick in 1664, but it is undoubtedly an Algonquin word, and has been defined *along the kettle*. Schoolcraft derived it from wudyoo, *mountain*, and abic, *rock*, but this has plainly no foundation.

Jus-cum-e-a-tick, an early name given for Greenbush, probably has the wrong initial letter. Ruttenber and Franch both wrote it Tuscumcatick, and this seems right. It may be from tooskeonganit, *at the fording place*, referring to crossing to some island, or merely to wading in shallow water.

Kau-nau-meek, an Indian village 18 miles eastward of Albany, where David Brainerd preached in 1743. The name may refer to carrying something.

Kee-sey-we-go kill, according to Ruttenber, was opposite Albany and "1200 rods from Major Abram Staet's kill." It was called after an Indian.

Ke-hen-tick was a piece of corn land adjoining a tract 5 miles from the river. It was purchased in 1678.

Ki-es-sie-wey's kill was in Claverack at Schodack, in the same year, and had its name from an Indian, so called by the Dutch. It seems the same as one above.

Ma-qua-con-ka-eck was a creek tributary to the Hoosick.

Ma-qua-in-ka-de-ly creek was tributary to the same river.

Ma-roons-ka-ack was a creek entering the Hoosick at Sankhoick. The name seems intended for Walloonsac.

Me-sho-dac peak, in the town of Nassau, is from mishadchu, *great mountain*.

Nach-as-sick-quack or Na-de-a-quick-quack in the Hoosick patent, an early name above Hoosick falls and on the stream.

Ne-ga-gon-se, a place on the north line of Van Rensselaer's patent of 1630, and 3 miles above Petanock.

Nip-mo-osh, a place in Pittstown in 1737.

On-ti-ke-ho-mawck was a village of Stockbridge Indians in the town of Nassau, and it may have been named from their chief, Keshomawck.

Pa-an-pa-ack, *field of corn*, as usually defined, was on the site of Troy, and included in the Van Rensselaer purchase of 1646. There is nothing to support this definition, but the name may have been corrupted to form pankoukat, *a fording place*.

Pah-ha-hoke was a Stockbridge Indian name for Scaghticoke. It may be from pahheau, *he wait for him*, and the locative, as a well known rendezvous. A large oak there long bore the German name of the council tree.

Pan-hoo-sick lay north of Troy and in Van Rensselaer's purchase of 1646. Part of the name has been retained.

Pap-sie-ke-ne-kas was a tract near Semeerse, abbreviated from the owner's name, Paep-Sikenekomtas. It suggests a name in East Greenbush, but may be from paupakinasik, *in the twilight*.

Pap-ska-nee was a large island belonging to East Greenbush, and the name hardly differs from the last. French says this was also written Poepskenekoes and Papakenea. It is Popsheny on Sauthier's map.

Pat-ta-was-sa lake is in the town of Nassau. From puttahwhau, *taken in a trap*.

Per-i-go hill is mentioned by French in the town of Sand Lake.

Pe-ta-nock was a mill stream opposite Albany, mentioned in Van Rensselaer's patent. It was the south boundary of the tract called Semesseerse. It may be derived from petau, *a quiver*, and the locative. This, however, is from petau, *to put something in*, and this may refer to something cast into the stream.

Pe-tu-quapoen, mentioned by French as an early name of Greenbush, might have a similar origin in part; but puttukqui, *it is round*,

is nearer this form. Ptukhican is a *round ball* in Delaware, and is sometimes applied to the black walnut.

Pis-ca-wen creek was on Van Rensselaer's patent, and the name may be from peskhomin, *it thunders*, or makes a great noise.

Pon-o-kose hill, the principal hill opposite Albany, was so called by an old Stockbridge Indian. It may be from penohkonau, *to throw down*.

Po-quam-pa-cak was mentioned by Ruttenber as a tributary of the Hoosick. On Southier's map it is Pocampacak, and may be from poggotham, *to pound out grain*, with locative.

Pot-quas-sick was an early name for Lansingburg, according to some, and might be defined *round stones*. Ruttenber applies the name to a woodland east of the river, and "near a small island commonly known as whale fishing island," supposed by him to be in the town of Lansingburg. Early writers relate that a whale, 40 feet long, was stranded on an island near the mouth of the Mohawk river, in the spring of 1646. Four others were stranded the same season, 120 miles above New Amsterdam. The name of a whale is from pootau, *he blows strongly*. The place name seems to be from petuhqui, *it is round*, and quassik, *stone*.

Psan-ti-coke is a large swamp in Nassau. It is from pisseag-quane, *miry*, and the note of place.

Quack-an-sick was mentioned, with Hoosick, as being north of Albany in 1664. It may be derived from quequan, *it shakes*, and the locative. The next is very much like it.

Que-quick was an early name of Hoosick Falls, on the Hoosick patent. On Sauthier's map it appears as Quiqueck falls on the Shackook, a branch of the Hoosick, but the former application is well sustained by land papers. It may be derived from quequan, *it shakes* or *trembles*, alluding to the falls; or from quequeckum, *ducks*, as a resort of waterfowl.

Ra-nat-sha-gan-ha is D. Cusick's name for the Mahicans on the east "bank of the river Skaunataty or Hudson."

Sank-an-is-sick, a branch of the Tomhannock or Tomhenick. The root of this may be in sonkin, *to grow up like a plant*, but the meaning is obscure.

Sank-ho-ick or San Coick may be a variant of the last. Sinck-haick was burned in 1754. Sintyck was mentioned in Burgoyne's

campaign. It was the grist mill in New York near the Bennington battle ground, and Burgoyne called it Sainturich mill. The Indians termed it Sahan-kaim-soick, as appears from Albany records, and from this came San Coick. It is in the town of Hoosick.

San-na-ha-gog was erroneously placed east of the Hudson by Ruttenber.

Schagh-ti-coke is usually defined *landslide*, and is an Algonquin word. Spafford said: "This name, so long, crooked and hard, that it puzzles everybody, is said to have originated with the Mohawk Indians. The original was Scaughwunk, a name by them applied to a sand slide of nearly 200 yards elevation, extending for a considerable distance along the right bank of Hoosac river, under an angle of about 60 degrees with the horizon." Ruttenber derived it from Pishgaehticook, *two streams meeting*, the Indian town being at the confluence of the Hoosick and Hudson according to him. Neither definition is satisfactory, though Spafford's probably approaches the true one. The Delaware word sagachgutteen means *ascent*, and schachachgeu, *straight*. A word similar to either of these, with the terminal for *land* would give a good sense for a high or precipitous place. In the Albany charter of 1686 the name appears as Schauhtecogue. The Skaachkook Indians settled there in 1672, coming from New England and eventually going to Canada. The place was mentioned in 1711 as "Skacktege, Where ye Indians live," and there are great variations in the spelling.

Scho-dack was sold by the Indians in 1650, and more land was sold by them in 1678. Part of Schotack or Aepjen's island was sold in 1663. Schoolcraft derived the name from ischoda, *fire*, making it the place of the Mahican council fire. Ruttenber said that Schodac, the traditional Mahican capital, was on the site of Castleton, deriving the name from skootag, *fire*, and ack, *place*, and referring it to the supposed council fire there. It has also been derived from Esquatuck, which is more suggestive of the word for fire than the existing name.

Se-mes-seer-se or Semesseeck was a tract opposite Albany, lying between Petanock and Negagonse. It was also written Gesmesseeck.

Sheep-schack was on the site of Lansingburg, according to Rut-

tenber, who alone mentions it. It may be from seip, *a river*, and locative.

Ta-es-ca-me-a-sick is also placed by Ruttenber on the site of Lansingburg, and suggests a ford.

The Taghkanic mountains extend into this county.

Tam-shen-a-kas-sick was a piece of woodland bought in 1678, about 5 miles east of the Hudson. A reference to stones is again seen here.

Tax-ki-che-nok was a vly near this.

Tom-han-nock creek is Tomhenuck on Sauthier's map, and may be derived from tommog, *it is flooded*, and hanne, *a river*. Ruttenber calls it Tomhenack, a tributary of the Hoosick from the south. The first name is represented by a postoffice in Pittstown.

Tou-har-na is another tributary of the Hoosick. It is an Iroquois word and has been defined as *hook* or *spear caught in the water*. This seems without foundation and tahioni, *wolf*, or teyohrowe, *valley*, are nearer this name.

Tsat-sa-was-sa or Tack-a-was-ick creek and lake are placed in the town of Nassau by French. The name may refer to a stone mortar.

Tus-cum-e-at-ick in O'Callaghan, and Tus-cum-ca-tick according to French, is a name for Greenbush, and may refer to *a fording place*, as to an island.

Ty-o-shoke Church, at San Coick, is also called Tiashoke, and is in the town of Hoosick. It suggests an Iroquois word for the *meeting of waters*, and in fact the name is found in Oneida county.

Un-se-wats castle is on the Hudson river on an early map. It is an Algonquin word, of course, and may be derived from oosoowe-neat, *to swim*, as a place favorable for bathing, or a customary way of crossing.

Wal-loom-sac river is variously given in old maps and papers. Spafford wrote it Walloomscoic, and Ruttenber, Wallomschock.

Wau-nau-kau-ma-kack. In 1767 some Indians claimed land from this place, which was a little south of Colonel Hoffman's home, northward to Fort Edward, as appears in a manuscript in the Secretary of State's office at Albany.

RICHMOND COUNTY

Some writers have placed part of the Manhattans on Staten Island, and the name is as significant in the one place as in the other, but the title to the island was vested in several nonresident tribes.

A-que-hon-ga is the English form of an early Indian name of this island.

Achwowangen is Delaware for *high sandy banks*, and from this the name seems derived. In 1670 it appeared as Aqtehonga Manacknong, that is, *the island with high sandy banks*.

Egh-qu-a-ons was the Dutch form of the Indian word, and under this name it was sold in 1657 by the sachems of several tribes, this implying joint ownership and occasional residence.

Ma-ta-nucke was another early name, perhaps like the next.

Ma-ta-wucks is a name for Staten Island in 1631, given by Ruttenber, and meaning *land of periwinkles*, as on Long Island.

Ruttenber said that De Vries called it Monocknong and its Indians Monatons, being the same as Manhattans or *islanders*. Schoolcraft interpreted the former word *ironwood place*, but it seems certainly to mean the *island place*.

Na-osh was Schoolcraft's name for Sandy Hook, which he defined as *a point surpassing all others*, an extravagant definition.

Wat-chogue has sometimes been written Watch Oak, and is a notable hill on this island. If an Indian name, as is probable, it would be from wadchu, *a hill*, adding the locative. Tooker defines Wachogue elsewhere as *hilly land*, which suits this place.

ROCKLAND COUNTY

All the names in this county are Algonquin, the land belonging to the Tappan Indians, whose possessions extended much farther south.

A-he-que-re-noy, near Flora's falls, was mentioned in 1716. Partly from ahque, *to leave off*, often used in boundary names.

A-rin-gee was one of five tracts bought from the Indians by Blandia Bayard in 1700.

Cam-gu-se was another of these tracts.

Cheese-cock's patent took in part of this county, and was granted in 1707.

Cheese-kook creek is a small tributary of the Ramapo. From the Delaware, *chees*, a *hide*, or *cheessack*, *fur*.

The top of Es-sa-we-te-nē hill was on the north line of land bought in 1687, between the Nyack hills and Hackensack river.

Ge-ma-kie, one of four Indian names of tracts in Samuel Beyard's purchase of 1703. It is probably from a word meaning *beaver*, which is *tamaque* in Delaware.

Hack-en-sack, usually rendered *lowland*, a river flowing south. It varies much in form, as Achkinkehacky in 1645, Achkinkeshaky in 1660, Hackinkasacky in 1660, etc.

Ruttenber defined it *stream that unites with another in low level ground*. Trumbull thought it might be derived from Huc-quan-sauk, *hook mouth*, from the curve of its outlet.

Hack-yack-awck was a name for the Kakiatē patent in 1696, and the correct one.

He-a-ma-weck or Peasqua creek was on its western boundary.

Hes-pa-tingh was near Hackensack in 1657.

Ja-a-pough was a tract in the Blandia Bayard purchase of 1700.

Jan-de-kagh was another of these.

Ka-ki-ate patent was issued in 1696, and there were later disputes about it. It was also called Hackyackawck and Yachtaucke. A reasonable derivation would be from kuhkuhheg, a *boundary*. Spafford said, in speaking of the town of Hempstead: "Kakiat is the Indian name of part of this town, long since settled by people from Hempstead, Queens county, who gave it the name of New Hempstead . . . But the village has constantly retained the original name of *Kakiat*."

Ku-mo-che-nack was an Indian name of Haverstraw bay, as given by Ruttenber, differing from other forms in the initial letter.

A Mohawk river appears in this county on one map, flowing south.

Ma-ha-ick-a-mack or Neversink river here refers to a fishing place.

Ma-he-qua run on a tract bought in 1694.

Ma-son-i-cus is given in a history of this county as the Indian name of a hamlet south of Tallman's. Perhaps from *assonog*, *nettles*.

Mat-te-a-wan mountains. This name has been already considered.

Mat-ta-sinck kill was on the south side of a grant of 500 acres made in 1694.

Ma-way river in Ramapo suggests an Indian name.

Mech-ken-to-woon was Wassenauer's name for Indians near the Tappan tribe, but they may have been farther north.

Mi-nas Fall creek. Minneash represents fruits of any kind.

Min-es-ce-on-go was called Minisconga creek in 1790, and flows into the Hudson just below Stony Point. Ruttenber derives it from minnis, an *island*, co or con, *object*, and ga, *place*, referring to Stony Point when an island. Schoolcraft wrote it Minniscongo, *almost an island*.

Mon-sey postoffice is in Ramapo, the name being that of the Wolf tribe. The Minsis occupied land along the New Jersey border of New York, and the name has many forms. In 1885 some Canadian Delawares said, referring to their supposed residence on Manhattan island: "When we were driven back by the whites, our nation became divided into two bands; one was termed Minsi, *the great stone*; the other was called Wenawmien, *down the river*, they being located farther down the stream than our settlements." The translation is unique, but Monsey was a name for the tribe rather than the animal.

Na-nash-nuck was one of S. Bayard's four tracts in 1703.

Na-nu-et, a place in Clarkstown, was named from an Indian chief.

Nar-ra-sunck lands in Orangetown were so called as late as 1769. Ruttenber derives this from na, *good*, unk, *land*, which is not satisfactory.

Naur-a-shank creek comes from this and suggests the name of Neversink. Narranshaw creek, in Orangetown, is the same.

Nev-er-sink, often Newessingh in early papers, is elsewhere treated.

Ny-ack is from naiag, *a point*.

Pas-cack creek, in Orangetown, was Peasqua in 1696. It is south of Scotland and was also called Heamaweck. From peasik, *a small thing* or place.

Pe-ruck was another of S. Bayard's tracts.

Po-ca-toc-ton, *river almost spent*, as given by French. The last

Indian there removed in 1793. This was near the Sullivan county line.

Pot-hat or Potake, *round pond*, one so called by the Indians, is $2\frac{3}{4}$ miles from Sloatsburg.

Quas-peck was a place at which there was an Indian sale of 5000 acres in 1694. Ruttenber derived the name from qusuk, *a stone*, and placed it at Verdrietig Hook, a Dutch name meaning *tedious point*.

Ra-mach-ke-nanck in 1660, and Re-wech-nongh in 1664, are differing forms of the Indian name of Haverstraw bay, probably meaning *sandy place*. Rewechgawanancks and Rewechnonghs are early names for Indians living there.

Ra-ma-po, often written Ramapough, was the name of a tract bought in 1700, when it had the latter form. Ruttenber defined it *a river which empties into a number of round ponds*. He also writes it Ramspook. The name is applied to a river and mountains.

Ra-sen-de brook was mentioned in 1790.

Sar-rack is opposite Tarrytown on Sauthier's map.

Scun-ne-mank hills are also on this, and the name has been already treated.

Skoon-nen-ogh-ky suggests the last, and was the Indian name for the Backberg on the Cheesecock patent and on the Stony Point tract.

Tap-pan is variously written and often appears in early records. Heckewelder said: "This is from the Delaware language, and derived from Thuphane or Tup-hanne, Cold Spring." The derivation is closer than many of his, but the word suggests a river rather than a spring. It was the name of an Indian tribe applied to the bay, and thence came Tappantown in Orangetown.

Was-sa-gro-ras was mentioned in 1776, and the Wescyrorap plain of 1696 and 1713 seems the same.

Wa-wa-yan-da patent was partly in this county.

Who-ri-nims was one of the tracts purchased by S. Bayard in 1703.

ST LAWRENCE COUNTY

Ak-wis-sas'-ne, *where the partridge drums*; St Regis. Morgan wrote it, Ah-qu-a-sos'-ne, *partridges drumming*. This bird afforded a favorite personal name to the Iroquois.

A-re-yu'-na or Reuna was applied to Tupper's lake by Hoffman, and has been translated *green rocks*. This may be questioned. If color is suggested by the word it is blue rather than green.

Ca-na-ra-ge, erroneously given for the St Lawrence river in Macauley's history, seems a typographical error, changing it from Canawage.

Che-gwa'-ga, *in the hip*, is a name for Black lake.

Chip'-pe-wa bay and creek. This familiar name is variously written, and in this form the first syllable has been dropped. While this form is retained where it has long been applied to a place, the name is now quite commonly written Ojibwa or Odjibwa, with occasional minor changes. Charles Lanman defined it *the ruling people*. One derivation has been made from odji and bwa, *voice* and *gathering up*. Another has been suggested by the editor of John Tanner's *Narrative*, published in 1830. He said:

Of the origin of the name Chip-pe-wi-yan, by which, since Hearne and M'Kenzie these people have been called, it may now be difficult to give any satisfactory account; a very intelligent person among the Ojibbeways asserts that the name is derived from that language, and is only a vicious pronunciation of the compound word *O-jee-gwi-yan*, which means the skin of the fisher weasel. But the Chi-pe-wi-yans, in their own country, have no knowledge of the animal, and it is not easy to imagine how the name of its skin should have been fixed upon by them as a distinctive appellation. They are called by the Canadians, and many white men residing in the Athawasea country, "mountaineers," which appellation they derive from the country of bleak and snowy rocks, which they inhabit. Tanner thinks the name O-jee-gwi-yah-nug may be derived from a word which means "*to pierce with an awl a fold of skin*."

Ga-na-sa-da'-ga, *side hill*, is applied to Lake St Francis, and was also an Indian village near Montreal. In sound it varies but little from several words of different meaning.

Ga-na-ta-ra-go'-in, Indian Point in Lisbon, seems the name used at Waddington, defined as *wet village*, but may be a corruption of Ganiataragowa, *big lake*.

Ga-na-wa'-ga or *rapid river*, as given by Morgan, is a proper form of the name of the St Lawrence, but is better defined *at the rapids*. It is essentially the old name of Caughnawaga, or Kana-

wage as David Cusick wrote it. There he placed the Eagwehoewe, (Ongwehonwe), the first created people.

Ga-ron-ouy, a name of the Long Sault in 1673, seems to mean *a confused voice*, or *where one speaks with a loud voice*, referring to the roar of the rapids. It was called "Garonkoui, or the Long Sault," in 1698.

Point aux Iroquois is in Waddington. Charlevoix said: "The name of Iroquois is purely French, and has been formed from the term hiro, 'I have spoken,' a word by which these Indians close all their speeches, and *Koué*, which, when long drawn out, is a cry of sorrow, and when briskly uttered is an exclamation of joy." This makes it an Indian word compounded by the French, but the explanation is not satisfactory. The French found it already in use in Canada, long before they met the Iroquois, and when they could have known nothing of their customs. From this fact it must be considered an Algonquin word. Horatio Hale properly cited this early use and the appearance of Irocoisen on the map of 1616, but did not observe its necessarily Algonquin origin. Thus his derivations were from Iroquois words, as *ieroka*, *to smoke*, or *okwai*, *bear*. No suggested meaning has yet proved satisfactory, but the termination plainly refers to a tribe or people, in a large sense.

Ka-na-swa-stak-e-ras, *where the mud smells bad*. Messena Springs. This may be compared with the original form of Cattaraugus. The Iroquois seem to have been unpleasantly affected by most mineral springs.

Ka-na-ta-ra-ken, *wet village*, below the Ogden rapids, or at Waddington. This is one of Hough's names, as is the last. He supplied a number in his histories, and the next is his also. See Ganataragoin for comparison.

Ka-na-ta-se-ke, *new village*, is Norfolk.

Ka-ron-kwi, lower Long Sault island, has its name from the Sault and a variant appears above.

Kat-sen-e-kwar, *lake covered with yellow lilies*. Yellow lake.

Ka-wen-ko-wa-nen-ne, *big island*. Cornwall island. The syllable *nen* is superfluous.

Ko-ko-mio, a name introduced from Indiana. Boyd says it means *young grandmother*.

Mas-sa-we-pie lake, *large water*.

Ni-gen-tsi-a-go-a, a name for Salmon river, is the same as the Mohawk word *nikeanjiakowa*, *sturgeon*. Literally it is from Keantsiea, *fish*, and gowa, *great*.

Ni-ha-wa-na-te, *noisy river*. Raquette river.

Ni-ion-en-hi-a-se-ko-wa-ne, *big stone*. Barnhart's island.

Ni-ken-tsi-a-ke, a name for Grass river, has been translated *full of great fishes*. It is much like a preceding name, and the idea of greatness hardly seems included, it being literally *place of fishes*. In 1754 Father Billiard, of St Regis, petitioned that the Mohawks of the Sault might have land on the south side of St Lawrence river, "at the entrance of Lake St Francis, between two rivers; one to the northeast, called Nigentsiagoe (Salmon river); to the other southwest, called Nigentsiagi (Grass river); being in front 6 leagues, comprising the two rivers, together with the islands that lie toward the shore."

O-ie-ka-rout-ne, *trout river*, is the name of Deer river.

O-je'-quack, *nut river*, is Morgan's name for Indian river.

O-ra-co-nen'-ton or Oracotenton is Chimney island, the scene of the last conflict between the French and English, in 1760. The ruins of the fort may yet be seen, and the name refers to the chimneys.

O-sa-ken-ta'-ke, *grass lake*, accurately represents the present name, and in it the name of Kentucky may be observed.

O-swe-gatch'-ie is a name for Ogdensburg as well as the river, and is locally pronounced Os-we-gotch'-ee. This was the site of the French mission of La Presentation, founded in 1749. It appeared as Soegasti in 1749, and Swegage in 1750. The English wrote it Swegaachey and Swegatsky in 1753, and Sweegassie in 1754. Johnson called it Swegatchie in 1759. Morgan gives it as O-swa-gatch. It is defined as *black water*, by the Onondagas, and this will answer well with the addition of *flowing out*, or draining a great region. Macauley told Mr Simms that the name meant *going around a hill*, and many have followed this erroneous definition. The reference was to another name. Sabattis is said to have defined it as *slow* or *long*, but he was an Algonquin and probably spoke of its Algonquin name, not of this.

O-ton-di-a-ta, one of the oldest Indian names on the St Lawrence, was defined as *stone stairs* by A. Cusick, and this seems an

appropriate name. Zeisberger has *attona* for *stairs*, and this is the Onondaga word still. It might also be from the early Mohawk word *atentonniaton*, *to cause to depart*, it being a customary crossing place, from which roads diverged. It is on the Jesuit map of 1665, as given here, and is mentioned in the Relation of 1656: "A rock opposite Otondiata, which is the passage and the ordinary road to go to the beaver hunt." In 1671 the French documents speak of it as "Otondiata, near Lake Ontario," which was supposed to begin below the Thousand islands; and also as "Otondiata, quite celebrated in this country," being above the rapids. The eel fishery began there. It was applied to Grenadier island in 1673, and was long a prominent place. The island of Otoniata was mentioned in 1687, and Charlevoix said it was an island 5 or 6 leagues from La Galette. The English first mentioned it in 1700, as three days' journey from Cadaraqui.

The first syllable is often dropped. Hough calls it *Tioinata*, *by the point*, and *oniata* is *a point of land* in an early vocabulary. Charlevoix said of this place:

Five or six leagues from La Galette is an island called *Tonihata*, the soil of which appears tolerably fertile, and which is about $\frac{1}{2}$ league long. An Iroquois called the Quaker, for what reason I know not, a man of excellent good sense and much devoted to the French, had obtained the right to it from the *Compte de Frontenac*, and he shows his patent to everybody that desires to see it. He has, however, sold his lordship for four *pots* of brandy; but he has reserved the usufruct for his own life, and has got together on it 18 or 20 families of his own nation.

O-tsi-kwa-ke, *where the ash tree grows with large knots for making clubs*. Indian river and Black lake. This name suggests that of Oswegatchie.

O-was'-ne, the Indian name of Sheik's island, has been translated *feather island*. It is not well sustained.

Pas-kun-ge-meh is one of Hoffman's names for Tupper lake, equivalent to Paskongammuc, the name of Sabattis for the Saranac lakes. Hough defines it *going out from the river*.

Ta-na-wa'-deh, *swift water*, is one of the names of Raquette river.

Te-wa-ten-e-ta-ren-ies, *place where the gravel settles under the*

feet in dragging the canoe. Potsdam. This and the seven following are from Hough.

Ti-o-hi-on-ho-ken, *place where the river divides or forks.* Brasher's Falls.

Tsi-ia-ko-on-tie-ta, *where they leave the canoe.* Raymondville.

Tsi-ia-ko-ten-nit-ser-ron-ti-et-ha, *where the canoe must be pushed up stream with poles.* Gallop rapid.

Tsi-hon-wi-ne-tha, *where the canoe is towed with a rope.* Isle au Rapit Plat, opposite Waddington.

Tsi-io-wen-o-kwa-ra-te, *high island.* Upper Long Sault island.

Tsi-kan-i-a-ta-res-ka, *big or largest lake.* Tupper lake.

Tsi-kan-i-on-wa-res-ko-wa, given as *long pond*, but it hardly differs from the last. It is applied to a smaller lake below the last, apparently Raquette, just over the line in Franklin county. In both cases the first part of the word implies a *long lake*, adding kowa to show that it was also *large*.

We-gat-chie, a postoffice in Rossie, has its name from Oswegatchie.

Wa-na-ke-na is a recently applied name, meaning *good or pleasant place*.

SARATOGA COUNTY

A-mis-so-ha-en-di-ek, a name of the Mahicans for the tract called Saratoga, mentioned in the deed of 1683.

In Holden's *History of Queensbury*, page 25, there is given the name of "Aontagilban. A creek which empties into Fish creek, Saratoga county. Taken from 'map no. 221, of the late Fish Creek reservation in 1706.'—Sec. of State's office." This has been ascribed to Fish creek in Oneida county, where some comments will be found.

A-ta-te-a, *a river*, is Hoffman's name for the upper Hudson, being an abbreviation of the full word.

Ca-ho-ha-ta-te-a was thus applied by Dr Mitchill, and has the same meaning. Geihuhatatie is Zeisberger's word for *river*, which is almost identical, though called an Onondaga word by him. The Mohawk word differs. Sylvester erred in making it an Algonquin name.

Ca-nagh-si-o-ne was twice mentioned in 1690 as a place above

Wood creek and Saratoga. It may be a corruption of Canastagione, but is another place, and the name is equivalent to the *long house*, the national title of the Five Nations, as written, and may refer to their eastern boundary. Literally there may have been one of these long cabins there.

Ca-nis-ta-gua-ha, the Indian name of Half Moon, was translated *people of pounded corn*, by A. Cusick. This is north of the Mohawk on Sauthier's map, but variants of the name appear in several places.

Ca-pi-a-qui is said by Sylvester to be the name of Saratoga lake on some old French maps, which I have not seen, and of which I have some doubts.

Chi-co-pee, a *large spring*, is the name of Sabattis for Saratoga Springs, Algonquin names occurring in this county. This word, however, is defined as *cedar tree* by some, and *place of birch bark* by others, with good authority for both.

Chou-en-da-ho-wa or Shenondehowa, a *great plain*, is Clifton Park. Shanandhot is another form. The name is equivalent to Shenandoah, and is written in many ways.

Co-nes-ta-gi-o-ne of 1672, or Connestigune, is *field covered with corn*, and hence is the name of Niskayuna. In 1682 land was sold at Niskayuna, near Canastagione.

Con-ne-o-ga-ha-ka-lon-on-i-ta-de is Dr Mitchell's name for the Mohawk river, the first six syllables representing the national name. It is noticed elsewhere.

Ka-ya-we-se creek, a tributary of the Kayaderosseras. Spafford called it Kayaweeser.

Ka-ya-de-ro-ga is Saratoga. The name is corrupted, but means *at the lake*.

Ka-ya-de-ros-se-ras creek flows into Saratoga lake. The name has been applied to the creek and mountains, but is best known as that of a long-contested land grant. One form of the name has been translated *lake country*, and with much in its favor.

Math-a-ke-na-ack, or the foreland of Half Moon, was sold in 1675. It suggests the next, but seems distinct. It is an Algonquin name.

Nach-te-nack was applied to the site of Waterford and the mouth of the Mohawk. It may be derived from nootau, *fire* and the locative.

Nes-ti-gi-o-ne patent was granted in 1708. It was also called Connestigune, *field covered with corn*.

Nis-ka-yu-na is from the last, and this great corn land extended into Albany and Schenectady counties.

The Saratoga patent was called Och-se-ra-ton-que and Och-se-chra-ge by the Mohawks in 1683. The present name may have come from the former, and both seem descriptive of *a cold country*.

O-i-o'-gue, *at the river*, was a place where Father Jogues crossed the Hudson in 1646. A similar name was applied to the Mohawk.

Os-sa-ra-gas was a name for Wood creek.

Os-sa-ra-gue closely resembles the last, and was applied to a fishing place on the Hudson in 1646, south of Glens Falls. It was probably transferred to a new fishery. Oseragi is an old Mohawk word for *winter*, but A. Cusick thought this name meant *place of a knife*, which is a good interpretation. Jogues mentioned the place.

Ots-kon-da-ra-o-go-o, a creek on the north side of the Mohawk and near the Canastagione tract. It was on the Niskayuna land bought in 1682, and opposite the tract mentioned.

Qua-he-mis-cos was the Mahican name of Long island, near Waterford.

Sa-con-da'-ga, *much water*, equivalent here to *drowned lands*. Spafford defined it *swamp* or *marsh*, which will do as well. Stone incorrectly made it *place of roaring water*.

Sar-a-to'-ga. A great many forms and supposed meanings of this are on record. Morgan wrote it S'har-la-to'-ga, without a definition. Spafford said: "E. Williams, descended from the St Regis Indians, a man of mixed blood and some literature, tells me that the Indian phrase, from which this name has been formed, is O-sah-rah-ka, the *sidehills*." Ruttenber derived it from soragh, *salt*, and aga, *place*; thence *salt springs*, but this is erroneous. Schoolcraft thought it came from assarat, *sparkling waters*, and aga, *place*. There is no foundation for this, and both these definitions refer to the springs, while Saratoga was originally at Schuylerville on the Hudson. Mr W. L. Stone, considering this, derived it from saragh, *swift water*, and aga, *a place* or *people*, making it equivalent to Kayaderoga and Saraghoga, and illustrating his definition by calling Sacondaga, *place of roaring water*; Ticonderoga, *place where the*

lake shuts itself in; Niagara, place of falling waters. These are not good definitions. Dr Hough had another derivation from a Caughnawaga Indian, that of Sar-a-ta-ke, *where the prints of heels may be seen*, from impressions in the rocks at the springs. This might be derived from the Iroquois word *eratage, heel*, but the error is in referring the original name to its present locality. As we have seen, the first mention of the whole tract was by the Mohawk name of Ochseratonque, in 1683, and by dropping the first syllable we have essentially the present name, not of a small spot but of a large tract. When thus considered no suggested definition has proved fully satisfactory.

It was Saragtoge or Saragtoge in 1687, and in 1698 was mentioned as Cheragtoge on the Hudson river, 28 miles north of Half Moon. The French usually called it Sarastau, with slight variations, and in 1754 it was mentioned as "a place on Hudson's river, called Saragtogo, about 36 miles above Albany." The contested Dellius claim was "from Saragtoga along Hudson's river," etc. In defining the word it is thus evident that there is no allusion to the springs, and from the persistent use of the letter t that no solution eliminating this can be fairly considered. There are several old Mohawk words from which the name may have been derived, having the root in asara, *the handle of the kettle*, asare, *a knife*, and asera, *an ax*. From the latter comes Aseroutagouan, *to make satisfaction for the blow of an ax*, perhaps locally referring to some warlike encounter or peaceful atonement. This differs but little from Ochseratonque, the first name by which it was known to the English. As a place for burying the political hatchet at great conventions it is not inappropriate now.

Sco-wa-rock-a is a name given by Simms for the north part of Maxon hill in Greenfield.

She-non-de-ho-wa or Chouendahowa, *a great plain*, is Clifton Park. Shanandhoi is another form, and Shanandhot a copyist's error.

Ta-nen-da-ho-wa, *great point*, is Sylvester's name for Anthony's kill near Mechanicville, and he also applies it to Round lake.

Ti-ogh-sah'-ron-de, *place where streams empty themselves*, or Tiosaronda, *meeting of waters*, as at the Sacondaga and Hudson. The proper meaning is as well expressed by the *forks of a river*. Ojeenrudde seems a form of this as applied to Ticonderoga.

Ti-o-nee-de-hou-wee creek was at the south line of the Saratoga patent in 1683, and had the same name as another stream.

Twek-to-non-do hill was at one angle of the Kayaderosseras patent. The name seems to mean a *great hill not far off*.

SCHENECTADY COUNTY

Chaugh-ta-noon-da creek is in Glenville, north of the Mohawk, and is defined *stone houses* or stony places. The name occurs elsewhere, as in the next.

South Chuctenunda creek flows into Montgomery county from Duaneburg. Spafford slightly differs from others and says: "This name is purely Indian, and signifies stony bottom."

Con-nugh-ha-rie-gugh-ha-rie, according to Macauley and others, was the ancient name for Schenectady as the early Mohawk capital, meaning a *great multitude collected together*. There seems no reason for this statement in history, tradition or remains. In fact till the Mahicans were conquered Schenectady lay outside of the Mohawk territory. As it was far east of all their towns they readily sold it a few years after it became their own. Schoolcraft gave Con-no-harrie-go-harrie as the name of the place, but said: "It is in allusion to the flood wood on the flats," which is reasonable. Another writer has Oron-nyh-wurrie-gugh-re for the land around the city, with the meaning of *corn flats*. Ruttenber says this has been wisely dropped. Spafford said: "The city of Schenectady is built on the site of a large Indian town, anciently called Con-nugh-ha-rie-gugh-ha-rie, literally a *great multitude collected together*. It was built by a band of Mohocks, or Mohawks, and could at one time send 800 warriors to the field." The Mohawks were too wise to choose such an accessible place. Pearson gave the meaning of *driftwood*, and the name in question probably originated in some confusion with that of Schoharie.

Kan-nes-ta-ly. De Nonville mentioned Schenectady by this name in 1687, but the French usually termed it Corlar, after its founder.

Kin-a-quar-i-o-nes. In July, 1672, land was bought "Lying Neare The Town of SCHANHECTADE within Three Dutch Myles in Compasse on boath Sides of ye River Westwards which ends in KINAQUARIONES, Where the Last Battel was between the Mohoaks and the North (river) Indians." This fight was in 1669, after the

unsuccessful Mahican attack on Gandawague'. Gen. John S. Clark said: "Kinaquariones is the steep rocky hill on the north side of the Mohawk river, just above Hoffman's Ferry. The ancient aboriginal name is still preserved in the contracted form of Towereune." Pearson gives two other forms of the name, the three varying in sex and person according to A. Cusick. Canaquarione is *I arrow maker*, Hinquarione *he arrow maker*, Kinaquariones, *she arrow maker*," as though the one or the other dwelt there. These variations are in the patent dated in 1683. Kanquaragoone is now Towereune, and in 1729 Towerjoene was mentioned as the western boundary of Schenectady.

Nis-ka-yu-na. French said in a note on this name: "Said to be a corruption of Nis-ti-gi-oo-ne, or Co-nis-ti-gi-o-ne, by which it is known on the old maps. The name is said to signify 'extensive corn flats.' The term was also applied to portions of Watervliet and Half Moon. Upon the advent of the whites this place was occupied by a tribe of Indians known as the 'Conistigione.'" The last statement agrees with A. Cusick's definition of *corn people*. Ruttenber thought Niskayuna a variation from the word onatschia, *maize*.

Oh-no-wal-a-gan-tle is said by Macauley to have been a considerable Mohawk town at Schenectady, when the Dutch first bought lands there between 1616 and 1620, but the first purchase was in 1661, and there is no ground for believing a Mohawk town was ever there. The name is like the next.

O-no-o-la-gone'-na, *in the head*, is one of Morgan's names for Schenectady. No-wa-go-na would be this in Onondaga. It may be rendered *head on a pole*, but *big head* seems better. Sylvester defined this *pained in the head*.

Or-ra-ke, called Orakkie in 1695, was on the Mohawk below the beginning of the Dellius grant.

O-wen-di-ere was the beginning of the Dellius grant, mentioned in Colonial Laws, and extending up the Mohawk.

Schen-ec-ta-dy was properly the name of Albany, but was soon placed here, being equally significant in coming from the east. It is usually translated *beyond the pines* or *openings*, and varies much in spelling. Spafford said: "The present name of this city was originally applied to Albany, pronounced by the Indians Schagh-

nack-taa-da, signifying *beyond the pine plains*." In the edition of 1813 he made it "*over the pines*," and said, "The country between these two places is a sandy plain, thickly covered with pine trees." In 1667 it was mentioned as Schoneistade. Among Mohawk words Bruyas gives skannatati, *on the other side*, deriving it from askati, *on one side*. The name therefore does not necessarily include pines or plains, but merely being on the other side of anything of a notable character. In this particular case it seems to have been popularly associated with local features.

Scho-ha-rie creek is part of the western line of the county for a short distance.

Scho-no-we is usually defined *great flat*, but the adjective is not expressed, as in many cases where comparative greatness is prominent. It was the name of Schenectady when bought by Van Curler in 1661. The French called it Corlar after him, and the Indians gave his name to the colonial governors.

Te-quat-se-ra was translated *wooden spoon* by A. Cusick and was Verf kill. Bruyas gives atogouat simply as *spoon*, and the same word as atogouatsera in composition.

Tou-ar-e-u-ne hills, already mentioned, are on the west line of this county and north of the river. French says: "Those on both sides of the river above the city were called Tou-ar-e-u-ne," a name used in a briefer form by Hoffman elsewhere. Clark called them Towereoune, and the next name is essentially the same.

To-war-jo-en-ny is a name for Lewis creek. Towerjoene appears as the west boundary of Schenectady in 1729, and was Towerjoine in 1734.

Vy-o-ge, *at the river*, was applied to the place near Schenectady where Van Curler reached the Mohawk in 1634. His words are "We slept for the night near the stream that runs into their land and of the name of Vyoge." Bruyas gives ohioge, *at the river*. Curler defined oyoghi as *small river*.

Wach-kee-sho-ka, the fourth flat near Schenectady, was mentioned as Viele's land in 1683, and has also been written Wach-keerhoha.

Wat-ha-jax was a rapid at Castigione.

Yan-ta-puch-a-berg was given by French as a name of "mixed Indian and Dutch, signifying 'John ear of corn hill,'"

SCHOHARIE COUNTY

As-ca-lé-ge, defined as *black cloth* by A. Cusick, is Cobleskill according to Morgan.

Chaw-tick-og-nack was a creek between the Catskills and Schoharie creek on an early map.

De-was-e-go, *at the bridge*, was a fall in Schoharie creek in Gilboa.

Ga-la-ra-ga, a hill west of Schoharie creek in 1734.

Gog-ny-ta-wee, a hill on the southeast border of the town of Seward.

Kan-jea-ra-go-re or Canjearagra was a hill south of Vrooman's Nose in 1714. This hill was also so called in connection with the Bayard patent vacated in 1699, as well as in the application for it in 1695. The root of this is kanajea, *a brass kettle*, adding *great*, in the first form.

Ka-righ-on-don-te, *a row of trees*, was a chief's name, given to a recent castle in Vrooman's land. A variation of this is seen in Bishop Spangenberg's Onondaga name in 1745, which was Tgiritontie, *a row of trees*. These personal names were repeatedly used.

Ken-han-a-ga-ra is a name applied to Schoharie creek by French, in its course through this county. The definition given by A. Cusick, *there lies the river*, seems best fitted to its junction with the Mohawk, but might be applied to any place where the trail reached an important stream. The map now gives a Kehanagara creek which is not the Schoharie.

Mo-he-gon-ter has been defined as *a falling off*, being the name of part of Mohegan hill, southeast of Middleburg.

On-con-ge-na, *mountain of snakes*, a hill opposite Middleburg, but the definition seems more than doubtful.

O-neen-ta-da-she, *round the hill*, a hill north of Seward Valley. In its variations this is a frequent name.

O-ne-ya-gine, *stone*, is Stone creek.

O-nis-ta-gra-wa, *corn mountain*, is a hill on the west side of Schoharie creek, just above Middleburg. Some of these names and definitions are from Simms, and this one answers very well.

O-nits-tah-ra-ga-ra-we or Onnitstegraw was a name for Vrooman's Nose in 1711, and seems the same as the last.

Ots-ga-ra-gee, *hemp hill*, is the Indian name for Cobleskill, and may be compared with one already given. The name has also been applied to Howes cave. The present Onondaga word for hemp is osekah, but Zeisberger has it ochschiaara, and this fairly agrees with the name.

O-wa-ere-sou-ere is a conical hill near the south line of Carlisle, and is one of the highest points in the county.

Oxt-don-tee was a hill east of Schoharie creek, and may be compared with Karighondontee.

Sa-ga-wan-nah is a mountain in this county. It might be derived from asaga, *to have a cough*, and gowanne, *great*, from the hard breathing caused in climbing it; or it might come from atsagannen, *to speak a different language*, as being on a border land.

Scho-ha'-rie, *driftwood*, is written Sko-har'-le by Morgan. There are many early forms. Spafford derived it from its present form, which, "according to Brandt, is an Indian word signifying 'drift or flood wood; the creek of that name running at the foot of a steep precipice for many miles, from which it collects great quantities of wood.'" Simms wrote [Hist. Mag. Ser. 3, 1:129]: "Schoharie—*driftwood in the river*. This is, it is true, the signification of the word; but a better idea of its whole meaning, as the name was local, would be '*the driftwood*,' as to produce driftwood a stream of water is implied." Then he says that about the year 1703 there was a great accumulation of this just above the present village of Middleburg. There was heavy timber along the banks, and tributary streams made an obstruction when trees fell. A raft was formed, which was long used by the settlers and Indians for a foot bridge. The word *river* is not included in the name. Hough has it *a natural bridge of driftwood*.

To-was-scho'-her is given by French as the original name of Schoharie creek, and this certainly implies *a bridge of driftwood*.

To-wok-nou-ra, *one that is near*, is Spring hill, west of Middleburg.

Ut-sy-ant-hi-a lake, *beautiful spring, cold and pure*; all this is implied in this name, though not fully expressed. French says: "This lake is 1800 feet above tide. It is often mentioned in old documents, and was an angle in the bounds of Albany co. in colonial times. It is the source of the w. branch of the Delaware," and is also called Summit lake.

SCHUYLER COUNTY

Ca-yu'-ta is now the name of a lake, creek, village and town, and may have come from geihate, *a river*, being first applied to the creek. It may also have been corrupted from kanyatiye, *a lake*, but as good a derivation would be from keunton, *prickly ash*. An abbreviation of kayahtane is also suggestive, this being the Onondaga name of *mosquito*.

Che-o-quock, Shughquago and Sheoquago are variants of the name of Catharine's town, destroyed in 1779. Queen Catharine was one of the noted Montour family, from whom Montour Falls derives its name. The first form given suggests *raccoon place*. [*Sée Shequaga below*]

Con-daw'-haw was an Indian hamlet in 1779, south of Kendaia and on the east side of Seneca lake. Most of the journals do not notice it. Ken-daw-ya is given for *prairie* by Gallatin, implying any clearing.

Ga-ni-a-ta-ren'-ge, *at the lake*, is a name for Cayuta lake in Cammerhoff's journal of 1750.

Que-a-nett-qua-ga was another name for Catharine's town in 1779.

Seneca, an Algonquin name for the nation to whom most of Seneca lake belonged. For a considerable time the lake formed the boundary between the Cayugas and Senecas.

She-qua'-ga. Thomas Maxwell applied this name of Catharine's town to the falls near Havana (Montour's Falls) and defined it *roaring or tumbling water*. He probably derived it from gaskonchiagon, a frequent name for waterfalls. The town was some miles away, yet might have been named in this way as a place in the vicinity.

SENECA COUNTY

Ca-no'-ga. Morgan wrote the name of this Cayuga village Ga-no'-geh, and defined it *oil on the water*. Others have called it *sweet water*, but the first definition is preferable. It is near the shore of Cayuga lake, and a monument marks it as the birthplace of Red Jacket. All the villages here of the recent colonial period seem to have been Cayuga.

Ca-yu'-ga lake. The definitions of Cayuga need not be repeated

here. That people not only owned but occupied both sides of the lake.

"Connadaga or Seneca Lake" appears in one journal of 1779, for Connadasaga.

Ga-na-zi-o-ha, now Kendig's creek, was mentioned by Cammerhoff in 1750, probably meaning *where there is sand*. He found few streams in crossing this county, but they are very frequent in going from north to south.

Ken-dai'-a, on the east shore of Seneca lake, was variously given in the journals of 1779. It is in the town of Romulus, and by some was called Appletown. Kendoa, Kondar, Candaia, Kanadia, Conday are forms of this name. The account of the place is interesting. Ken-daw-ya is Gallatin's word for *prairie*, implying a clearing.

Nu-qui-age was a Cayuga village near Seneca lake and its outlet in 1750. From this Seneca lake had one of its many names.

Oe-yen-de-hit is on the west side of Cayuga lake on Pouchot's map. A. Cusick defined this *there are favorable signs*. When travelers reached the west shore, going east, they often had to signal for a canoe to carry them over. Thus when Cammerhoff arrived there in 1750, he said: "There was no canoe on this side. We at once built a very large fire, hoping that the smoke might be seen on the opposite shore, and fired several loud shots."

On-da-cho'-e was a Cayuga town on the west shore of Cayuga lake in 1750, southwest of Union Springs. When about the middle of the lake and south of the latter place, Cammerhoff said he saw "in the west a town called Ondachoe, said to be larger than Gajuka, about 15 miles from us." From the distance, which it is always safe to reduce, General Clark placed this at Sheldrake Point, which would be due south and not west. West of them lay the present town of Varick or the south part of Fayette.

Sen-e-ca or Sin-ne-ke, an early Algonquin name for the upper Iroquois, appears on the Dutch maps of 1614 and 1616 as Senecas, and all but the Mohawks were long termed Senecas by the Dutch. Some have identified this with the Sickenanes, which is clearly erroneous, this being the name of a New England tribe. Gen. J. S. Clark and Hon. George S. Conover derived it from the Algonquin *sinne*, *to eat*; as in *we-sin-ne*, *we eat*. The reference might be figurative, as when the Iroquois called Washington *the*

devourer of villages, or it might refer to their reputation as eaters of men. This word, however, belongs rather to the western than the eastern Algonquins. Horatio Hale said that *sinako* meant *stone snakes* in Delaware, and that Mr Squier was told that here it meant *mountain snakes*. As the Delawares called all their enemies snakes, in this case he thought they simply added this term to the proper name of the Senecas. As a matter of fact the Delawares usually gave them a different name. Of course, in this interpretation, it is not intended that the snakes were of stone, but that they dwelt in rocks and hills. There is really no proof that the Delawares meant the Senecas by *Sinako*. The name occurs but once, and then with two others of uncertain locality.

The derivation would be from *achsin*, *stone*, and *ahgook*, *snake*. Another erroneous derivation is from *cinnabar*, the classic term for *vermilion*, in allusion to its use by them. The name is too old for that, and they used paints no more than others. Mr Conover's derivation seems most satisfactory, though Mr Hale's has a fair foundation.

Sha-se-ounse', *rolling water*, was a name of Seneca Falls.

Shen-da-ra and *Thendara* were given for *Kendaia* in one journal of 1779. They are mere errors in copying, as some soldiers took much of their journals from those of their friends, often making literal transcripts for days at a time.

Skan-na-yu-te-na-te, *on the other side of the lake*, was a village of 1779, on the west side of Cayuga lake and $\frac{1}{2}$ mile northeast of Canoga. Most Cayuga towns were on the east side for a long time.

Skoï'-yase, *place of whortleberries*, was Waterloo according to Morgan, who differs from all others in this definition. In some military journals of 1779 it is *Schoyerre*. In one it is *Scawyace* or *long falls*, the accepted meaning. In another it is a "Kauyuga Settlement Called Shaiyus or large falls." *Sauyon* and *Scauwaga* are other forms. *Spafford*, however, said that Waterloo was called *Scauыз*, *Scawas* and *Scawyace*, which he thought of German origin. It has been defined *rapids in the river*, but long falls seems better, though not essentially different. The name was used for a long time.

Swah-ya-wan-ah, *place of large fruit*, a Cayuga town near *Kendaia* in 1770. It was in the northeast corner of *Romulus*.

STEUBEN COUNTY

Ca-na-ca-de-a creek at Hornellsville is Canacadoa on some maps.

In 1775 some Cayugas came to Philadelphia from Canasadego, a village on the Cayuga branch or Chemung river. General Clark thought this might be an offshoot from the Seneca castle of Kanasadaga. Though the name suggests this it is one occurring elsewhere, and these Indians were Cayugas. As it stands the name is that of a chief from whom the place may have been called. As Canassatego it thus occurred among the Onondagas and Senecas, and probably others, being interpreted *upsetting a house once set in order*. Cornplanter's town resembled this in name, being Jennessadego, *burnt houses*. In 1699 was mentioned Canessedage or "Canosodage, a Castle of the French praying Indians," near Montreal. Ganasadaga, *side hill*, is Morgan's name for Lake St Francis, and Kanesadakeh, *on the hillside*, is Hale's name for an early Iroquois town. Thus the name is probably correct as it stands, the meaning depending on slight variations in sound, not well preserved in writing, yet of importance.

Ca-na-se-ra'-ga creek rises in this county.

Ca-nis-te'-o, *board on water*, is the name of a town, lake and river.

Ca-taw'-ba is a southern name introduced here. There was a long war between the Iroquois and Catawbias.

Che-mung' river, *big horn*. Conongue, *horn in the water*, is nearly the same. The name properly belongs to one place on the river.

Con-hoc'-ton river, *trees in the water*. Cohocton is now the name of a town. Maxwell gives this meaning but says it was the conclusion of a longer name, meaning *stream rising in black alder swamp, with trees hanging over it*.

Do-na'-ta-gwen-da, *opening in an opening*. Bath. This is a good description of one valley opening into another. It has also been written Ta-nigh-na-quan-da.

Gach-toch-wa-wunk, a Delaware town near the confluence of the Conhocton and Tioga rivers in 1767. There are many Delaware names of that period on these rivers, and the German use of letters must be remembered.

Ga-ha'-to, *log in the water*, is Morgan's name for the Conhocton and Chemung rivers.

Go-wan-is'-que creek enters the Chemung at Painted Post. Boyd gives it as Cowanesque, *briery or thorn bushy*, apparently deriving it from the Delaware word gawunsch a *brier or thorn bush*. It would be as easy to take it from gauwin, *to sleep or he is asleep*, referring it to a camping place. Major J. W. Powell said: "The word Cowanesque seems to be no other than Ka-hwe-nes-ka, the etymology and signification of which is as follows: Co, for Ka, marking grammatical gender and meaning *it*; wan for hwe-n, the stem of the word o-whe-na, an *island*; es, an adjective meaning *long*; que for ke, the locative preposition, meaning *at or on*; the whole signifying *at or on the long island*. If this is correct the island has now disappeared by changes or drainage. Maxwell gives the same meaning.

Kan-hangh'-ton was a village of 36 log houses on the Cayuga branch, destroyed in 1764. Though a Delaware town it had an Iroquois name, suggesting that of Conhocton.

Ka-no'-na is a recent name for Mud creek, the outlet of Mud lake in Schuyler county. A. Cusick defined this *on my skin*, from the Onondaga word konihwa, *skin*. It might also be derived from the Mohawk word gannona, *bottom of the water*. It is now applied to a village, and closely resembles the Iroquois name of New York, to which the latter meaning is given.

Ka-nes-ti'-o for Canisteo on the maps of Pouchot and others. It was the largest Delaware town on the Cayuga branch in 1764, and had then a bad reputation.

Kay-gen river, a branch of the Kanestio on Pouchot's map, on which there is also a village with this name.

Ke-u'-ka, a landing on Lake Keuka, formerly Crooked lake. The name closely resembles Cayuga, and probably refers to a portage at the northern extremities of the lake.

Knac-to is another village on Pouchot's map.

Michigan creek. A western Indian name variously interpreted, but usually understood to mean *great water or lake*. Trumbull dissents from this and makes it a kind of *fish trap*.

Pa-cih-sah-cunk or Pa-seck-ach-kunk was called a Mingo town in 1758, but had a Delaware name. It was then far up the Cayuga

branch. The inhabitants were mostly Delawares, and in 1767 we have the name of Pasigachkunk, a deserted town, which, said Zeisberger, "was the last on the Tiaogee. . . . It is possible to travel to this point on the waters of the Tiaogee." Thence they struck across to the Alleghany river. On their return Zeisberger said: "At night we reached Passigachgungh, on the west branch of the Tiaogee, and also the waters of the Susquehanna." On his next journey westward he said: "We arrived at Passikatchkunk and closed our journey by water for several days." It was called Passekawkung in 1757, and Teedyuscung lived there then. It has been placed at the mouth of Colonel Bill's creek, and may refer to *divided rocks*, or more probably to a valley.

Se-caugh-kung was another Delaware town of 1758, but lower down.

Te-auch-kung was also mentioned that year and may be the same.

Te-car'-nase-te-o, *board on the water*, is Morgan's name for Canisteo river.

Te-car'-nase-te-o-ah, *board sign*. Painted Post. This slightly differs from the last, but has been given another meaning and assigned to one spot on the Tioga river. The well known painted post was at the confluence of the Conhocton and Tioga, marking the grave of a great chief who died there. On it were many rude devices, and it remained long after the white settlement. Such memorials were frequent in forests and villages, and graves were often marked in this way. In an early account of the Iroquois it is said of the dead: "When it is a man they paint red calumets, calumets of peace on the tomb; sometimes they plant a stake on which they paint how often he has been in battle; how many prisoners he has taken; the post ordinarily is only 4 or 5 feet high, and is much embellished." Living warriors often painted their own deeds and this may not have marked a tomb, though this is the tradition. The Indian name was well known in the colonial period and may not refer to this post.

Wo-a-pas-sis-qu, a Delaware town near the confluence of the Tioga and Canisteo in 1767, mentioned by Zeisberger, who called this and Gachtowhawunk old towns.

SUFFOLK COUNTY

The local names in this county are all Algonquin, but in many cases much changed. Sometimes, indeed, a name has been changed from Indian to English, or the reverse. Of course many are written in several ways, and Mr Tooker has solved many difficulties.

Ac-ca-po-nack, or Acabonac Harbor in Easthampton, is derived from occapand'k, a kind of *ground nut*. It is on Gardiner's bay and may be defined as a *place of roots*. Trumbull says that in Virginia okeepenauk occurs, meaning *roots of round shape in dry ground*.

Ac-cob-auke was a name for Beaver-dam brook in 1659, and it was Apaucuck in a deed of 1653. It is sometimes called Apocock and is in Southampton.

Ac-com-bo-mack, *boundary or inclosure on the other side*, is a name for the north part of the Shinnecock hills.

Ac-com-bo-muck, in the eastern part of Southampton, is the same.

Ag-a-wam, *place abounding in fish*, is at this village in Southampton. Agawam lake is 3 miles north.

A-ha-qua-zu-wa-muck, a name for Shelter Island, was written Ahaquatuwamock in 1652. The name includes a *fishing place*.

Am-a-gan-sett is now a village in Easthampton. Trumbull suggested that it meant *at or near the fishing place*. Its earliest form was Amogonsett in 1683, and this makes a good definition, amaug meaning *fish taken with a hook*. Tooker said it was not a personal name, but he thought it meant the *place of the drinking thing or well*, which at that place was a hollow log, sunk in the ground. Beginning with 1672 he found many references to this Indian well and the plain adjoining. He derives it from wutahamunk, *a well*, and the added locatives.

A-mus-by-mon-i-ca or Amuskemunnic Neck was mentioned in 1682, in the records of Huntington.

An-chan-nock in Southold, called Robert's or Robin's island, was bought in 1665.

An-usk Co-mun-cak was a stream separating East Neck from Sampaumes Neck.

A-que-bauke meadows were on Piaconnock river in 1666. They were called Aquebaak in 1667.

A-que-bogue, or Riverhead, is sometimes Occapogue. In 1667

Aquebauke was also called Piaconnock river. Rutenber mentions Accopogue as an Indian village on a creek entering Little Peconic bay on the north, and adds that Occopogue, now Riverhead, is much the same and derived from accup, *a creek*, which may be the case. Upper Aquebogue now appears on maps north of the village of Riverhead, and Old Aquebogue at the east end of the town, on Great Peconic bay. Pog is used in compound words for *water*.

A-ra-ca Neck was mentioned in 1694, and Arace or West Neck of 1682 may be the same. It may be a derivation from auwassu, *he warms himself*. R was rarely used by the Indians of Long Island, and such a change has good authority.

A-ra-se Co-se-ag-ge, or East Neck, was sold in 1697.

Ar-ha-ta-munk or Actamunk was on the east line of a deed of 1659, in Smithtown. It varied much in form, being written Arhata-munt in 1659, and Catawamac in 1685. Acatamunk and Catawamuck are other forms. Tooker derived it from arhata, *crab*; primarily meaning *they run to and fro*, and amuk, *fishing place*.

Ar-sha-ma-maque, *wild flax*, is a place near Southold, and was also called Hashamomuk. It seems quite as likely to refer to a fishing place.

A-sha-mau-muk seems the same word, but in the Smithtown records it is a fresh-water pond at the parting of the bounds, and would thus be a name for Lake Ronconcoma. Here it would probably be a fishing place of some kind.

As-pa-tuck creek is in Southampton, tuk referring to *a stream*.

A-wix-a or Kakaijough brook was also called Owixa.

Canoe Place is now called from an Indian word for *boat*, but the old name is Merosuck. It is near Southampton, and an aboriginal canal united Shinnecock and Peconic bays. This canal was made by Mongotucksee or Long Knife, a Montauk chief.

Can-tas-gun-tah creek, in Islip, is west of Connetquot river.

The Cat-a-wau-nuck or Cattawamnuck land was given to Gardiner by Wy-an-dance. It was also written Catawamac and Catawamuck, which would indicate a fishing place.

Cats-ja-jock was at the east end of Long Island in 1647, when its chief was hostile to the Dutch. It was called Catsjeyick in 1645.

Cau-sa-wa-sho-wy was a swamp in Southold, mentioned in 1680.

Caus Cung Quaram, a part of East Neck in Huntington, was sold

in 1698. About 1670 it was written Guscomquorom and Guscom-quaram.

A tract was bought in Southold in 1659, which ran from a great swamp called "Caushawasha by the east side of Dismal to a certain creek the Indians call Paugetuck."

Che-co-a-maug was mentioned in 1667, meaning *eel fishing place*.

Cock-e-noe's island, near the mouth of Saugatuck river, retains its name in the Coast Survey charts, having received it in 1652 from Checkanoe, an Indian of prominence.

Co-mac is a village in Huntington. The name enters into others and means an *inclosed place*. It is also written Comack, Commack and Comock. Some think it is here abbreviated from Winnecomac, a compound word, and thus Thompson gives it.

Co-met-i-co is now Old Field point, on the north shore of Brookhaven.

Com-po-wams, a place in Islip, was mentioned by Thompson. It was also called Compowis.

Con-nec-ti-cott for Fireplace river, was also given by him, but is now usually written Connecticut, *long tidal river*. It was formerly Connetquot and is in Brookhaven.

Con-net-quot was also mentioned by him, as a fine trout stream in that town. It repeats the last name.

Con-o-mock is a name of Fresh pond, referring to a *fishing place*.

Co-nun-gum Mills is a name in Brookhaven.

Coos-pu-tus was part of the Mastic tract in the same town.

Cop-pi-ag Neck is near Babylon. It was written Coppiage in 1666 and Copyag in 1693. Thompson called it Copiag or Strong's Neck, in the town of Huntington.

Co-prog was Hone's Neck in Huntington, according to Thompson.

Cor-am or Corum, in the center of Brookhaven, is said to have been named from a chief.

Cots-je-wa-minck suggests a name already given, and its sachem was mentioned in 1645. In the deed of Shelter Island, one name was Cotjewaminick.

Cum-se-wogue is in Brookhaven.

Cupt-wauge was on the west line of Southampton.

Cut-chogue, *the principal place*, is now the name of a village in Southold. The sachem of Corchaki was one of four who sold East Hampton in 1648. The Corchogue Indians lived in the north part of the island, east of Wading river. The name was written Corchoagg in 1667, and Corchaug when it was purchased in 1649. At that time the Curchaulk meadows were mentioned.

Cut-cum-suck, *stony brook*. Tooker speaks of Cutscunsuck or Cussqunsuck, a brook between Brookhaven and Smithtown, which was called Cutsqunsuck in 1702. He derived the name from qus-suckque, *stone*, and suck, *a brook*, making it qussucqunsuck or *stony brook*. Pelletreau thought the location erroneous. Cuttscumsuck was mentioned as two swamps in 1718, and this suggests a different definition.

The sachem of Cutunomack had sold lands of Oyster Bay in 1657, and reference was made to this in 1662.

Ge-or-ge-ka was given by Thompson as an Indian name in the east part of Southampton.

Hap-pogue or Happauge, *sweet waters*, is in Smithtown. Ruttenber wrote it Huppogues, and thought it a contraction of sum-huppaog, *beavers*. Tooker says that Happauge is on the south line of Smithtown, and has its name from Winganheppogue river, one of the boundaries in 1692. He thought the name was contracted from this, and referred to a stream flowing through a swampy region, abounding in springs of running water. In 1698 it was spoken of as the "Place of Springs, called by the Indians Hap-pogs." A note in the *Smithtown Records*, page 385, says: "The above shows very plainly the meaning of the Indian name now spelled 'Happauge.' This name, which belongs and applies to the springs at the head of Nissequogue river, has been extended to a village and district some ways to the east; and the land between the main river on the west, and the 'Long branch' on the east has always been called Happauge neck. In a mortgage . . . 1703 . . . the place is called 'Winganheppoge or ye pleasant springs.' According to Dr William Wallace Tooker the name is originally 'aup pe acke,' *a flooded or overflowed water place*. Hence springs that flow out and cover the land."

Hash-a-mo-muck, *wild flax*, is placed in Southold by Peter Ross. In 1659 it was called Hashamamuck *al* Neshugguncir. In 1645 land

was sold "called Hashamommock, and Nashayonsuck, right over to the North sea." A similar name belonged to Lake Ronconcoma, and there is now a place called Hashamomuck beach. While hashap, *hemp*, was a generic name for all fibrous material used for strings or ropes, ashap was also used for a *fish net*, and thus, in conjunction with amaug, *fishing place*, may here indicate a fishery of this kind, as well as where a similar name occurs elsewhere.

Hau-que-bauge was mentioned in Southold in 1679, and is a variant of a name already given.

Ho-cum, in Islip, belonged to the Willetts family.

Hogonock, near Sag Harbor, has been thought of Indian origin, but Mr Tooker has shown that it is a corruption of Hog Neck. As such it appears throughout the Southold town records of 1651, but it was written Hoggenock in the Dongan patent of 1686, giving an early date for the present name.

Ka-ka-i-jongh or Awixa brook.

Kee-mis-co-mock, or Weepose brook. The first name relates to an *inclosure*. The last may be Warpoes, translated *hare* by Schoolcraft.

Kes-ka-ech-que-rem, *the council place*. The locality is uncertain, but the name resembles that of East Neck in Huntington.

Ket-che-pu-n'ak, *the largest kind of ground nuts*, is placed near Moriches bay, at Westhampton. It differs little from the next.

Ket-cha-bo-neck or Ketchaponock is between Moriches and Shin-neck bay. This is defined *place of largest roots*, from kehche-penauk. Thus kehchepen may have been Sagittaria, but N u p h a r a d v e n a has also been suggested.

Ke-te-wo-moke, the original name of Huntington.

Konk-hong-an-ok is the name of Fort pond, from the Indian word for *wild geese*.

Ma-han-suck river in Southold was mentioned in 1640. Tooker derived this from mahan, *island*, and suck, *outlet*, applying it to the outlet of Pipe's Neck creek, near Greenport, in which there is still a small wooded island. It was mentioned as Mohansuck in 1666, being near a place called Five Wigwams.

Ma-nan-tick is a peninsula on Shelter island.

Man-cho-nack was a name of Gardiner's island in the original grant, and Professor Timothy Dwight said: "Its Indian name was

Munshongomuc, and signified a *place where a multitude of Indians had died.*" This would be derived from mauchauhomwock, *the dead.* No other meaning has been suggested. One name was Manchonots.

Man-han-sick A-ha-quat-a-mock was an early name for Shelter island, usually translated *an island sheltered by islands*, alluding to its protected position in the bay. The second word, however, refers to a fishing place, and hence the Rev. Jacob E. Mallman made it the protector of others, rendering it *at or about the island which shelters this fishing place.* Manhansick is often used alone, and Manhasset may be merely a corruption of this. In one place it appears as "Ahaquazuwamuck, otherwise called Menhansack."

The Man-has-set Indians lived on Shelter island, and the name has been derived from munnohan, *island.* Trumbull gives it as Manhasset or Munhaussick, a diminutive with locative affix. It would thus be *at the smaller island* as compared with Long Island. On some maps it is Manhanset, and should be compared with the preceding.

Man-hau-sak. The sachem of this sold Robert's island in 1665, and it seems a variant of those just mentioned.

Ma-now-tas-squott is a name for Blue Point in Brookhaven, where there is an important oyster bed. This may be from manoo-tash, *baskets*, the Indians bringing these to carry the oysters away.

Mansh-tak creek may mean *fort stream*, from manshk, *a fort.*

Man-tash is in the east part of Islip, and may have a similar derivation, *forts*, in the plural, being manskash.

Man-too-baugs, a piece of land bought in Southold in 1660. The name may possibly have some reference to baskets.

Mash-ma-nock or Toyouns creek appeared in 1648. The name might be from masatnock, *flax*, or mahchummoonk, *a waste or desolate place*

Mash-o-mack point is on Shelter island, and may have the same derivation as the last, or it may be from mushoon, *canoe*, with locative, *canoe place.*

Land was sold in Huntington, in 1682, between Massapage and Merreck Guts. Maspeque Gut was also mentioned in 1698. Mrs Flint gives the name of Massapequa to Unkway Neck, which is in Oyster Bay.

Mas-tic was a tract in Brookhaven, formerly occupied by the Poospatuck Indians. A river bears this name.

Ma-to-wacks, *land of periwinkles*, was a general name for Long Island in 1674, but the most important fisheries were at Gardiner's bay. Tooker derived this meaning from meteauhock, *periwinkle*, and thence Meht-anaw-ack for the whole name. Heckewelder made Mattanwake, *the island country*. According to Hubbard the name was applied to the east end of Long Island in the Earl of Stirling's grant, Matowa appearing as a variant.

Mat-te-moy was west of Mastic river.

Mat-ti-tuck has been defined as *place without wood*, mehtug being a *tree*. With the supposed meaning the derivation would probably be from mattateag, *having nothing*.

Mat-tuck was one of three necks sold in Smithtown in 1648. It may be derived from mehtug, *a tree* or from moteag, signifying *nothing*; but tuk, in composition, is a *river*.

Me-cox is the name of a bay in Southampton, which Tooker calls a personal name.

Me-man-u-sack river was mentioned in 1660, as east of Nesa-quake river. It is now called Stony brook, and is on the east line of Smithtown. Tooker defines this *where two streams meet*.

Me-ro-suck is the Indian name of Canoe Place.

Mer-reck is a bay in Huntington.

Mi-an-ta-cut was the town of Wyandance in 1648, according to the deed of East Hampton. It was called Meantaquit in 1659, and Montacut in 1703. It seems to mean *a place of assembly*, where men were called together for any purpose, and this agrees with its being the great chief's town.

Mi-nas-se-roke is Little Neck bay in Brookhaven, and the name has been given to Strong's Neck. It may be derived from minneash, *small fruits* or berries of any kind, with locative affix.

Min-na-paugs, a pond northeast of Toms creek in 1690, from minne, *berry*, and paug, *pond*.

Min-ne-sunk lake, *berry place*, is about 3 miles north of Southampton.

Mi-o-mog was in Riverhead. French gives this and Mianrogue as names of Jamesport in that town. It seems to refer to a place where assemblies were held.

Mi-rach-tau-hack-y. The sachem of this was mentioned in 1645.

Mis-pa-tuck brook in Islip. The name might mean a *great fall*, but this would depend on local conditions. More probably it means a *large stream*.

The sachem of Moch-gon-ne-konck was mentioned in 1645, and the name may be a variant of that for Gardiner's island.

Mon-co-rum was a place near Peconic river in 1677.

In the Hashamommock purchase of 1645, "Monnepaught at the fresh pann" is mentioned.

Mon-tauk has been translated both *island country* and *fort country*. Ruttenber derived it from mintuk, *a tree*, as given by Roger Williams, but that early writer is not supported in this spelling, and this derivation may be dropped for other plain reasons. Trumbull gave the original form as Montauket or Montacut, and thought it might be from manati, auke and it, collectively *in the island country*, or *country of islanders*. Williams wrote it Munnatawkit, which does not strengthen Ruttenber's definition.

Mo-ri-ches is now the name of a village and bay in Brookhaven. Meroges has been given as the original. In 1685 there was mentioned a "Certain neck of land at Unquachage, known by the name of Merryes," which was in Brookhaven. In 1693 it was called Merigies Neck at Unquetague, on the south side of Long Island. Tooker thought this a personal name.

Mot-to-mog was on Mastic Neck, and is also written Mattemoy.

Mus-ka-tuc is in the east part of Islip. From moskeht, *grass*, and either tuk, *river*, or auke, *land*, probably the last.

Nach-a-qu-a-tuck is supposed to be Cold Spring in Huntington, but some mention it as Nashaquatac, on the east side of that place. It may be derived from nashqutttag, *a fierce fire*, but other derivations can be suggested.

A deed of Na-gun-ta-togue Neck was given in 1691. It was mentioned as Naguntatoug Neck more than a score of years earlier. This was in Huntington, and was afterward called Ketcham's Neck. It comes from naguntu, *on the sand*.

Nam-ke, according to Ruttenber, is a creek near Riverhead, and he derives it from namaas, *fish*, and ke, *place*. Others have applied

it to a creek in Islip, and to Blue Point in Brookhaven. Such a name might be used for many places.

Napeague harbor and beach; sometimes Neapeague, for the isthmus uniting Montauk and East Hampton. Ruttenber derives this from nepe, *water*, and eage, *land*, calling it *water land*. Spafford said of the beach leading to Montauk Point: "It retains the name of Napeague from the Montauk Indians, which signifies, literally, *water land*; and in the same dialect, Mon, in Montauk, signifies Island." Napeague bay is southeast of Gardiner's island.

Nar-hig-gan was mentioned in 1675, and on the east end of Long Island Nahicans appears on the map of 1616, but in such a way as to suggest a people like the Mahicans, rather than a place. The former name, however, might be from naiyag, *a point*.

Nas-sa-ke-ag is in Brookhaven.

Nas-sa-yon-suck or Nashayonsuck was land sold in Southold in 1645. It may be from neeshuonkok, *eels*, or from nashaue, *between*, ayeuonk, *place*, and sauk, *outlet*.

Ne-com-mack was part of the Mastic tract, and the name indicates an inclosure there.

Ne-sar-as-ke or Pasctuks creek was the east bound of an island of meadow in South bay, Huntington, in 1689. Tooker thought this a corruption of "his heirs."

Ne-shug-gun-cir was one name of Hashamamuck in 1659, with a probable reference to *eels*.

Ni-a-maug, *between the fishing places*, was one name of Canoe Place. It was written Niamock in 1667, and Niamuck in 1662.

Ni-sinck-quegh-hack-y, a village mentioned in 1645, was in Smithtown. There are now Nissequague river and Nissequogue neck, harbor and hamlet in that town. Tooker said the tribe and river did not have the name from the chief Nesaquake, as some have supposed. The name first appears in 1645, as "Nisinck-queghhacky, being a place where the Matinnecoeks now reside." It may be a derivation from the Massachusetts word pissaqua, *mire* or *clay*; or the Delaware word assisqua, *clay* or *mud*. Add the terminal hacky or ake, and it is *clay* or *mud country*. He thought this might mean a land suitable for making pottery. It seems quite as likely that mere mud was meant. In Nichol's order of 1670, it is said that the Nesaquake lands were on both sides of

the river, "and the parte lyeing on ye west syde, comonly called Nesaquage Accompesett, did extend as farre as ye fresh pond westward." The last name in full has been defined as *neighbors on the other side of the neck*, by Mr Tooker. The name has been written Nasaquack, and translated *muddy place*.

Nom-i-nick hills are near Napeague and may be from nomunk-quag, *a heap*.

Non-o-wan-tuck is now Mount Sinai.

Noy-ack bay in Southampton, *a point or angle*, from the long points on either side.

Occapogue is usually Ocquabauk in early deeds. In 1648 Paucump said that "Occabauke was an ancient Seate of sachemship — time out of mind." It was at Riverhead, and Rутtenber derived it from accup, *a creek*. It may be better to derive it from oohquaen, *at the end or border*, and pog, *water*. This would be almost the same as the present English name.

Oc-com-bo-mock is now Bellport. From acawme, *on the other side*, and komuk, *boundary or inclosure*.

O-nock is a hamlet in Southampton, near Westhampton station.

Oo-sunk, a stream $\frac{1}{2}$ mile from Yaphank. Perhaps from ooshoh, *a father*, with locative, as though it were his residence.

Op-cat-kon-tycke river, at the head of Northport Harbor, was mentioned in 1653, and in 1656 was the west bound of the Eastern Purchase of Huntington. It might be derived from opponenauhock, *oysters*, but more probably from some other word.

Oquenock or Okenock in Islip, was written Oquonock by Thompson. Some define it a *burial place*, for which there seems no good reason. It might be derived from ohquae, *on the other side*, and ohke, *land*, but Tooker thinks it has been corrupted from Oak Neck.

O-ro-wuc or Orewake brook is in Islip. Tooker applies this name to a neck having this stream on one side, and says it means *uninhabited or vacant land*.

O-sa-wack brook, mentioned in 1708, may have been Orawack, but probably was *flax land*.

O-sha-ma-mucks was a name for Fresh pond in 1694. This was in Huntington, and has been noticed in a varying form.

Ou-hey-wich-kingh, a village of 1645, may have been in this county.

O-wix-a or Awixa creek has already been mentioned.

Pa-he-he-tock or Pahatoc was west of Gardiner's bay in 1648, on the north side of the island.

Pan-tuck, *a stream going the wrong way*, is near Westhampton station.

Pas-cu-uks creek was the boundary of a meadow at South bay, Huntington, in 1689.

Pa-shim-amsk was a neck at Toms creek in 1645.

Pat-chogue, from the Pochough Indians, is defined *where they gamble and dance*. Roger Williams has the word pauochauog, *they are playing games or dancing*; a merrymaking in general. The name is now applied to a village and bay in Brookhaven.

Pat-chum-muck, *a neighboring sea or fishing place*, was the North Sea at the head of Toms creek in 1660.

Pa-ter-quos was on Mastic Neck. It may come from Potauntash, *to blow the fire*, or from a kindred word for *whale*, referring to that animal's blowing water.

Pat-ter-squash was an island in Brookhaven, with a name like the last.

Pau-ca-ka-tun is derived by Tooker from Pohguta-tuk, *divided tidal stream*, and is in Southold.

Pau-cuck-a-tux was a creek to the southward in Southold, mentioned in 1660, as "A certen creek the Indeans call Paugetuck on the south side."

Pau-ge-tuck, *clear creek*, was in Southold in 1659.

Pau-man-ack has been interpreted *land of tribute*, and the name was also given to Shelter island. It was written Paumanacke in 1659 and used for the whole of Long Island. This was tributary to the New England Indians, and afterward to the Five Nations.

Pau-qua-cum-suck, *where we wade for thick shells*, is now Wading river. It was called Pauquaconsuck in 1666, and Pauquaconsit in 1679. Near this river was a beach called "Pequaoc-keon, because Pequaocks were found there."

Pa-ya-quo-tusk was a neck in Southold in 1645.

Peakins Neck, near Toms creek in 1658, was often mentioned later.

Pe-auke has been defined *wet and miry place*, and is in Smithtown.

Pe-co-nic river was the principal stream toward the east end of

the island, and this contracted name is applied to a large bay. In 1639 Lord Stirling's patent ran "from Peaconnet to ye eastermost poynte of ye said Long Island." It was called Peheconnacke in 1659, and Pehaconnuck in 1664. Piaconnock or Aquebauke river was mentioned in 1667. Tooker derives the whole name from Pehik-konik, *little plantation*.

Pen-at-a-quit, a small stream in Islip. There is now a village of that name.

Pe-quash or Quasha Neck was in Southold in 1656.

In 1658 Puckquashi Neck was mentioned as an old boundary of Southold, west of Toms creek. It may be derived from pequas, *a fox*.

Pis-sa-punke meadows were mentioned at Corchaug in 1654, and were called Pecepunk meadows in 1685 and 1692. The name now belongs to a branch of Nissequogue river, and Mr Tooker gives the original form as Pessapunk, *a sweating place*.

Po-dunk, *a clean place*, is in Southampton, and is also a New England name.

Pog-gat-a-cut was a place where this chief's body was set down while on the way to the grave. A hole was dug to mark the spot, and this was carefully cleansed for a long time.

Pon-quogue, *shallow water*, a beach and hamlet in Southampton, on Shinnecock bay.

Poo-se-pa-tuck is a hamlet in Brookhaven, and was the home of the chief of the Uncachogues. Thomas Jefferson took down a vocabulary at Pusspa'tok in this town in 1794, from an old squaw of that place.

Po-qua-tuck, *clear stream*, mentioned in 1641 and now Orient, may be the Paugetuck of 1660. Mrs Flint gives this name to Oyster ponds.

Po-quott is now Dyer's Neck, and may be derived from pukut, *smoke*, but is more likely to be a *clear place*. Thompson said it was a cove between Port Jefferson and Setauket.

Po-tuck, *clear stream*, is a hamlet in Southampton.

Po-tunk island, *clean place*, is in Southampton, and was mentioned in 1659 as east of Peheconnacke.

Pox-a-bogue is $1\frac{1}{2}$ miles from the center of Bridgehampton.

Poy-has, a swamp, was reserved in a sale in Southold in 1660. It may be from *peguas*, a *fox*.

Quag-qua-ont, a place mentioned by Thompson, may have been corrupted from Quaquanantuck.

Quan-no-to-wouck is his name for a place in Easthampton, which may be defined *place of fir trees*, or of *long spears*, referring to something slender and pointed.

Quan-tuc bay is in Southampton, and the name is a contraction of the next.

Qua-quan-an-tuck, defined as *place where the bay bends*, is in Southampton. Quaquantucke meadow was mentioned in 1659, and it was written Quaquenantack in 1667. The above definition is not well sustained, and a *place of wild ducks* seems preferable.

Qua-sha Neck, mentioned in 1656, was called Quash Neck in 1715. It is in Southold, and the name has been contracted from the Puckquashi of 1658, in that town. In this case it may be from pukqusum, *he makes a hole through it*, as in drilling shell beads. The shorter form suggests queshau, *he leaps*, as though it were a place for sports.

Quogue and Quiogue are said to be derived from Quaquanantuck. This is possible but seems doubtful. It would be simpler to make it from qunnamaug, a *long fish*, or lamprey.

Qus-suc-qun-suck, now Stony Brook, Smithtown, has its meaning well preserved in its present name.

Ra-con-co-mey plains were mentioned in 1747, the name being a variant of Ronkonkoma.

Ra-pa-ha-muck is mentioned by Tooker, but he adds that the R should be dropped, making it in Indian usage Appeh-amak, a *trap fishing place*. This was at the mouth of a small creek called Suggamuck, or *fishing place at the outlet*.

Ras-sa-wig, according to Thompson, was a point of land between Stony Brook harbor and the sound. Tooker calls this Rassaw-eak or-ac, *miry land*. Hassock occurs in several places on Long Island, but the Indians there, according to Eliot and Heckewelder, did not sound the R found in the English spelling.

At Ras-e-peague a lot was mentioned in 1734, west of Stony Brook harbor. Rassa means *miry* or *muddy*, and thence is the definition of *muddy water place*.

Ra-ti-o-con or Raseokan is derived from Ashawoken by Tooker, which he considers the proper form.

Ri-on-com he also derived from the name of the chief Weon-combone.

Ro-an-oke point is on the north shore of Riverhead, and is a Virginia name often applied to some shell beads.

Ron-kon-ko-ma, the name of a considerable lake, has various forms. Ruttenber has it Ronconcoa, and says it is very deep and has local legends. Spafford said: "*Ronconquaway*, or Ronconcoma Pond, in this county, received its name from the Indians, which is said to mean Sandy Pond, being surrounded by a fine sandy beach." This has little to sustain it. Tooker thought Ronkonkumake came from Wonkonkoonamaug, *the fenced in or boundary fishing place*, several towns and purchases meetings there.

The Rat-ta-co-neck lands had been owned by Wyandance. There was a fresh-water pond at the parting of the bounds, called Asha-maumuk, another name for the lake just mentioned, meaning either *place of wild flax* or *eel fishery*.

Rug-ua swamp, in Huntington, was mentioned in 1698.

Runs-cat-a-my or Rungcatamy lands were bought in Huntington in 1691. The name suggests that of Rattaconeck.

Sa-bo-nac, *large root place*, is on Mastic Neck in Brookhaven.

Sack-a-po-nock or Great pond was mentioned in 1661. It is also called Sagaponack. Rand says sagabon is a ground nut or Indian potato.

Sagg or Sag Harbor, according to Trumbull, is abbreviated from Sagabonack in Bridgehampton. Beside Sag Harbor there is a village of Sagg.

Sag-ta-kos is in Islip, according to Thompson. Mrs Flint has Saghtokoos for Appletree Neck. The reference may be to the *mouth of a stream where there are thorns*.

Sam-pa-wams, *the right path*. Mr Tooker thought this a personal name. In 1657 five necks were bought between Sumpwams and Copiague necks, and in 1695 Sompawams swamp was mentioned. In 1697 it was written Sampaumes Neck. It is a name of Thompson's creek, one of the principal streams in Islip.

San-te-pogue Neck at Babylon was written Sautipauge and Santapauge in 1666. Thompson called it Santapog or Fleet's Neck.

Saug-a-tuck river, *mouth of the river*.

Saug-ust Neck was in Southold in 1656, and was often mentioned later. The name refers to the mouth of a neighboring creek.

Scret-ches river was west of Moriches river in 1714.

Se-as-ca-wa-ny Neck was also called Josiah's Neck by the English in 1689. It appeared as Scuraway Neck in Huntington, in 1694.

Se-a-tuck is a hamlet in Brookhaven, near East bay on the south shore. It was called Seacotauk in 1677, and thus might refer either to land or water.

Se-bo-nac, on Peconic bay, was also a *large ground nut place*. Sebon or sepen is the *meadow lily root*, according to Trumbull. There are several places named from roots, and both Trumbull and Tooker have critically discussed these.

Se-cou-tagh was the foreland of Long Island in 1656.

Sen-eks is Thompson's name for a stream in Brookhaven.

Se-tau-ket belonged to the Secatogue Indians in Brookhaven, and the name has many forms. In 1639 it appeared as Siketeuhacky, in 1666 as Seatalcot, and in 1673 as Seatawcott. Fireplace had this name, according to Mrs Flint, being on the shore of Setauket bay. From seauhteau, *to scatter anything*, and ahki, *land*.

Se-tuck is Thompson's name for the brook dividing Brookhaven and Southampton, and may be derived from see, *sour*, and tuck, *river*; that is, *a stream not fit to drink*.

Shag-wan-go, on the map of 1825, is Shagwong point on some later maps, and north of Montauk. Shawango Neck included Montauk point.

Sher-a-wog is now St James in Smithtown, east of Stony Brook harbor. Tooker makes this the *middle place*.

Shin-ne-cock is a name of many forms, and is applied to a group of hills and a bay. It has been translated the *level land*, but with no satisfactory derivation. The name may refer to a place where loose or unstrung wampum was obtained. Spafford said: "Shinacau bay was the ancient residence of the tribe of Indians called Shinacau or Shinacaugh."

Si-a-ses Neck was mentioned in 1670 and earlier. It suggests Syosset.

Si-ek-rew-hack-y is Mrs Flint's name for Fire Island, and this

may be derived from sukquieu, *powdered* or *in powder*, and ahki, *land*.

Skook-quams is Thompson's name for a place in Islip.

Sonn-quo-quas was a name of Tom's creek in Southold, in 1660. It may be derived from sunukkuhkau, *crushed by a heavy weight*, as in a trap.

So-was-sett is now Port Jefferson. *At the place of unstrung swampum.*

Spe-onk is a village near East bay in Southampton. The name may have been corrupted from that of a root.

The Squam or Squam Pit purchase was made in 1699. Trumbull considered this a corrupt form of the name of a rocky summit. It is often found.

Squaw-sucks, *women*, is a village in Brookhaven.

Sre-cun-kas or Screcunkas was an island of meadow in Southold bay in 1689. The name may be incorrect as preserved, and possibly derived from suckauanausuck, *black shells*.

Sug-ga-muck, a small creek, has been defined *bass fishing place*, but seems more correctly rendered *fishery at the outlet*.

Sun-quams or Melville has been translated *cool place*. This was a name for Babylon river, according to Thompson.

Ta-ta-muck-a-ta-kis creek, mentioned in Huntington in 1693, was near Coppiag Neck. It suggests the following name.

Ta-ta-mun-e-hese Neck was in the same town in 1666. It may have a reference to an inclosed place.

Tau-ko-mo Neck was mentioned here in 1696.

Ti-an-na is one of Thompson's Southampton names, perhaps not an Indian word, though it might be derived from tannag, a *crane*.

To-youngs was a name of Reed creek in 1665, and Thompson said that Toyongs was a brook tributary to Wading river. It is often called Toyong, and this was its form in 1679.

Towd, *a low place between the hills*. A better derivation may be from touweu, *it is deserted*.

Tuck-a-hoe, near Southampton, is derived from p'tuckwe, the name of a large round root. Trumbull said that the common Tuck-ahoe of Virginia, used for Indian bread (Tockwogh of Smith), was the root of the golden club, *Orontium aquaticum*.

Un-ca-chaug was written Vncachoag and Vncheckaug in 1667,

and may be from uhquae, *point* or *end*, with locative. The Uncac-hogues were a tribe. In 1685 there was a "Certain neck of land at Unquachage, known by the name of Merriyes." Wilson called the place Unquachock.

Un-che-mau, which appears in connection with Nesaquake in 1677, is a contraction of the next name.

Un-she-ma-muck was a pond west of Nesaquake river in 1677. In 1696 it was mentioned as the fresh pond of Unshemomuck, on the west line of Smithtown. In some records it is Ashamaumuk, the pond which is now Lake Ronconcoma. It is sometimes given as Untheamuck or Unsheamuck, this being defined as *eel fishing place*, by Tooker. For the present name of the lake he has another meaning.

Un-co-houg was on Mastic Neck, and may mean a *point of land*.

Wains-cott is usually considered an Indian word, but Tooker thought it European. Thompson wrote it Wainscut, and Mrs Flint derived it from Wayumscutt. Spafford called it Wenscoat, and it was mentioned in 1708. If an Indian word it might be derived from wanashquonk, *the top* of anything.

Wam-pan-o-men, the eastern extremity of Southampton, was an early name for the eastern point. In a deed of 1661 it is Wompenanit. Tooker writes it Womponamon, *at the east*.

Wamp-mis-sic was the Indian name for a swamp near Coram, now given to a place in Brookhaven. One form is Wampmissuc.

War-ac-to Neck is mentioned in the Southold records of 1714, as being on the south side of Long Island.

Wat-chogue Neck was bought in 1694, and is in Smithtown. The name is also given to a brook from contiguity. Thompson wrote it Wachog, and Tooker Wachogue, *hilly land*. The derivation is from wadchue ohkeit, *hill country*.

Wa-we-pex was a name on the west side of Cold Spring harbor, and may refer to a winding course.

We-a-ke-wa-napp was reserved in a sale in Southold in 1660.

Wee-pose brook was also called Keemisco-mock. Schoolcraft derives the former name from wawbose, *a hare*, but this is not thought satisfactory. It may be a corruption of wipochk, *a bush*, referring to a bushy place.

Weg-wa-gonck, a *place at the end of the hills*, is a name given by Tooker.

Wick-a-pogue, *head of the pond*, is in Southampton. *End of the pond* is better.

Wick-a-pos-sett was the east part of Fisher's island, according to Thompson.

Wi-gam swamp was sold by the town of Huntington in 1699. Wiquam, and thence wigwam, is the name of a house.

Win-gan-hep-poge or Winganhoppogue was in Smithtown, and a note has already been quoted from the records of that town, explaining the meaning of Happauge. Elsewhere Mr Tooker says that in 1703 Andrew Gibb gave a mortgage for the neck "called by the name of Winganhoppogue, or ye pleasant springs." The full word means this, Happauge lacking the adjective. At the time of the mortgage the entire name was also given to a creek on the east side. In 1692 it was written Winganhappauge and placed on the south side of Long Island. Thompson called it Wingatt-happagh or Vail's brook.

Win-ne-co-mack patent appears in the Smithtown records for 1702 and 1789, the Indian deed having been given in 1698. Mrs Flint made this *beautiful place*. Comack, however, implies a *boundary* or inclosure, and it is on the line of Huntington and Smithtown. The adjective has been dropped, and it is now simply Comac.

Wop-o-wog was an Indian settlement on Stony brook in Brookhaven, according to Thompson. There are large shell banks there, and the name may be from wompi, *white*, with locative, in allusion to these.

Wy-an-dance is now a hamlet in Babylon, called after a great Montauk chief who died in 1659. He was a warm and influential friend of the colonists.

Yam-ke is Thompson's name for a stream in Brookhaven, and may mean *on the other side*.

Yamp-hank seems the same name as the next, but has been applied to the vicinity of South Haven on the Connecticut river.

Yap-hank was a tributary of that river, and is also the name of a village in Brookhaven. It may be derived from appehhanog, *traps*.

Ya-ta-mun-ti-ta-hege river was west of Copiag Neck.

Yen-ne-cock is part of Southold and east of Cutchogue. The Yannocock Indians were mentioned in 1667, and the place in 1640. Tooker writes it Yennycott, deriving it from Yaen-auk-ut, *at the extended country*. The early forms vary but little. It might mean on one side of some place.

The practice of buying land gradually and in small quantities from the aboriginal owners of Long Island, led to the preservation of many Indian names there.

SULLIVAN COUNTY

A-las-ka-ye-ing mountains appear on Sauthier's map as the southern range of the Shawangunk mountains.

Ba-sha or Basher's kill. Basha was an old squaw, according to one story, whose husband killed a deer and left her to bring it home. She fastened it securely on her back, but in crossing the stream fell under her burden. Being unable to release herself she was drowned. Another story is that she was shot here during the Esopus war.

Cal-li-coon river is of doubtful origin, but seems to mean *turkey* in either case. On a map of 1825 it is Kollikoen, but in the New York statutes, etc., it is commonly written Collikoon. Kalkoen is Dutch for *turkey*, and the Delaware word gulukochsun means the same.

Chough-ka-wa-ka-no-e was a small stream mentioned in 1665.

Co-chec-ton or Cashington is said to have originally been Cush-nun-tunk or *low grounds*. This is preferable to Boyd's definition of a *finished small harbor*, but Kussitchuan, a *rapid stream*, seems better than either. In 1755 Cashiektunk was an Indian village on a branch of the Delaware called Fishkill, and it appears on Sauthier's map as Cashiegtontk island and falls. It was also written Cashickatunk, and the name may refer to its being an old or principal place. The Delaware, near this place, was the former home of the Cashington Indians, and they sent a belt to Governor Clinton in 1745.

Hag-ga-is pond is in Lumberland. Hogki is *clothing*, and thence we have fish scales and shells.

Ho-mo-wack has been defined *water flows out*, but this lacks support. It seems better to derive it from aumauog, *they fish*, or

some kindred word. It is now the name of a postoffice in Mamakating.

Ke-no-za lake, *pickerel*. Also Cahoonzie.

Ki-a-me-sha has been defined as *clear water*, but doubtfully. This is Pleasant pond, near Monticello.

Kon-ne-on-ga has been called *white lake*, in allusion to its white sand, but the definition is much more than doubtful, having no foundation. It is a pond in Bethel.

Lack-a-wack is the west branch of Rondout creek, and means a *river fork*.

Ma-hack-a-mack is on Sauthier's map for the Neversink river. It was called Maggaghkamieck in 1694, and the name may allude to a fishery.

Ma-ma-ka-ting is said to have had its name from an Indian chief, but the form of the word does not suggest this, nor is such a chief's name on record. Gordon's *Gazetteer* gives it as Mammacotta, *dividing the waters*. Spafford speaks of "Mameakating or Basler's kill." On Sauthier's map the Indian village is called Mame Cotink. Memakochcus, *red*, is the most suggestive component in Zeisberger's lexicon, and the name may be either a *red* or *bloody place*.

Me-tau-ques or Metongues pond is in Lumberland. From mehtugues, *small trees*.

Mon-gaup is Mangawping or Mingwing river on Sauthier's map. It has been defined *dancing feather*, and also *several streams* in allusion to its three branches. The last is the best but is not well sustained. Munnequomin, *corn growing in the field*, is better, but the name may refer to islands.

Nev-er-sink has many forms and definitions, among which are *mad river*, *water between highlands*, and *fishing place*. Some have thought the name merely an English allusion to the highlands or the waters of the river, but it is clearly aboriginal. These supposed meanings are not satisfactory. Schoolcraft derived the name from onawa, *water* or *between waters*, and sink, *a place*, but is not sustained by eastern lexicons. Ruttenber thought it *a place abounding in birds*, but this lacks support. Nauwuchunke, *afternoon*, from Zeisberger, might be applied to a region lying west of any place, in accordance with Indian usage, "a land where it is always

afternoon." Nahiwi, *down the river*, from the same writer, with locative, suggests a fair derivation.

Sha-wan-gunk has been derived from shongum, *white*, making it *white stone*. More probably it is *southern rocks* or *hills*. It has been more fully treated under the head of Orange county.

Ten-na-nah or Tenannah.

Toch-pol-lock creek, near Callicoon.

To-ron-to pond. Morgan elsewhere gives Toronto as De-on'-do, *log floating on the water*. Here, of course, it is a recent name.

Wil-lo-we-moc or Williwemack creek is in the town of Rockland, and may be from wulagamike, *bottom land*.

All these are Algonquin names but one.

TIOGA COUNTY

Ah-wa'-ga, *where the valley widens*, is Morgan's name for Owego, but no early writer gives this form.

Ap-a-la'-chin creek is Appalacon on a map of 1825.

Ca-ne-wa'-na. N. P. Willis gave this as the name of a place between his home at Glenmary and Owego. Gay's *Historical Gazetteer of Tioga County*, 1888, says that part of Owego, near the mouth of Owego or Canawana creek, was called Canewanah. This is said to have been from Newana Canoeush, *little living water*, in the Seneca dialect, from Indian Spring, west of Owego creek and north of Main street bridge. This word comes very near Solomon Southwick's name for the Chemung, in the Sullivan campaign, which is Conewawa, *head on a pole*.

Cat'-a-tunk creek is a tributary of Owego creek, and its name seems Algonquin, the Iroquois name being quite different. It may mean the principal stream.

Ca-rant'-ouan, *big tree*, seems to have been the village of the Carantouanis in 1615, at or near Waverly and between the Susquehanna and Chemung rivers.

Ca-yu'-ta creek may be simply a form of geihahate, *a river*.

Ga-na-to-che'-rat was a Cayuga village on the Chemung and near Waverly, visited by Cammerhoff in 1750. Hence this was the Cayuga branch, and the name may mean *the last village* of the Cayugas, or more exactly *village at the end*.

Ga-now-tach-ge-age, *there lies the creek* or village, indicating

the proper trail. A name for West creek in 1745, and also written Ganontacharage. Much like the last.

Manck-at-a-wan-gum, *red bank*, mentioned in the journals of 1779 and opposite Barton. It was then a ruined place, sometimes called the Fitzgerald farm. Macktowanuck is one of several forms. Delaware names began to appear in that region in the 18th century, due to migration.

Nan'-ti-coke creek. The Iroquois removed the Nanticokes several times, and thus the name appears in various places.

On-on-ti-o'-gas, subdued by the Iroquois and placed in the Seneca county. Gen. J. S. Clark thought they originally lived at Spanish hill, Waverly. Onontioaga would mean *great hill at the river forks*; otherwise *great hill at Tioga*.

O-we'-go, *where the valley widens*, according to Morgan. It has also been erroneously defined *swift water*, as though from Canawaga. The town had several sites near the mouth of the creek, and was burned in 1779 to celebrate the union of Sullivan's and Clinton's armies. Owego was an early form, reasonably persistent. It was thus written in Conrad Weiser's journal of 1737, and in all the later Moravian journals.

She-ag'-gen is on the Susquehanna on Pouchot's map, and was probably Theaggen or Tioga, though it might have been Seshequin, a little below.

Susquehanna river has been sufficiently noticed.

Ti-a-tach'-schi-un'-ge was the Iroquois name for Catatunk creek, mentioned in Spangenberg's journal of 1745. Having Iroquois guides his New York names are in that language but in a German form.

Ti-o'-ga, *at the forks*, being a town at the point formed by the Chemung and Susquehanna rivers. It has been improperly translated *gate*. The name is Iroquois, though they placed a Delaware village there.

Wap-pa-sen-ing creek enters the Susquehanna at Nichols. Spafford said: "The Wappa-suning, or Wappesena creek, comes in on the south side from Pennsylvania." This Delaware name seems from wapanneu, *east*, though other derivations might be suggested. It enters the river at the left bank, which is generally the east side.

TOMPKINS COUNTY

Cayuga lake and inlet. The name has been already treated.

Co-re-or-go'-nel was an Indian village 2 miles south of the site of Ithaca in 1779. Major Norris said it is "Call'd Corcargonell and is the Capital of a Small Nation or Tribe."

Major Grant's journal of 1779 says that Colonel Dearborn burned "a town situate on the great Swamp called De Ho Riss Kanadia," being the same place. This seems to refer to the lake, and perhaps to its old name of Thiohero, a *place of rushes*.

Ga-ni-a-ta-re-ge'-chi-at was defined by A. Cusick as *from here we see the lake*. It was the first view of Cayuga lake from the south, and the name is in Cammerhoff's journal of 1750. In Zeisberger's journal of a conference at Cayuga in 1766 it occurs again. The Cayuga chief spoke of a proposed settlement "at Ganiataragechiat, that is, the upper end of the lake," and this seems the received meaning then. In both cases there is a local reference to reaching or leaving the lake at that end, and it may properly be defined *end of the lake*. Morgan gives a similar meaning to another word.

Ga-non-tach'-a-rage or Ganowtachgerage, was West creek, between Cortland and Owego. It has been defined as *there lies the village* or creek, that is, in that direction.

Gi-en-tach'-ne was Salmon creek, on the east side of Cayuga lake.

Ka-yegh-ta'-la-ge-a'-lat, *valley between mountains*, between Ithaca and Coreorgonel. It is in the Oneida dialect and on a map in the Secretary of State's office.

Ka-yegh-ta'-la-ge-a'-lat, *valley between mountains*, between Ithaca more exactly *end of the lake*. The word *lake* is contracted.

Noch-wa-i-o creek, near Ithaca in 1750, is properly Cayuga inlet, being defined *place of rushes or flags*.

No-ga-e'-ne creek was Fall creek near Ithaca and was mentioned in Cammerhoff's journal.

No-tan-tak'-to creek was in the same valley, being Sixmile creek. The meaning is *to go around the bend*.

On-och-sa-e, *cave in the rock*, was the name of a place on the west shore of the lake at Ithaca, in 1750. The same name occurred at a place on the Susquehanna in Pennsylvania.

O-was'-co inlet, *bridge on the water*, but with no local significance.

Po-ney Hollow is supposed to be so called from a Saponey village there.

Sto'-ke creek was thought to be the present Butternut creek by General Clark. The name may be from atoge, *north*, but atoka also means *cranberries*.

Taug-ha'-nick is locally pronounced Ti-kaw-nik, and is applied to a creek and falls. It has several forms and may be a corruption of an Iroquois name, but seems an Algonquin word from the eastern part of New York.

Ti-an-on-ti-a-ou was the eastern base of Saxon hill in 1750.

To-ti-e-ron'-no, where the Tederighroonas lived in 1747, at the head of Cayuga lake. Ronon means *people*, and the historic account is clear.

Tschoch'-ni-oke was Taughanick creek in 1750.

Un-ta-ge-chi-at, a high hill along the foot of which Cammerhoff passed on emerging from the dense forest. It has been defined *the hill from which a fine view is had*, equivalent to *prospect hill*. Father Bruyas had the Mohawk word gannontagenhiat, *at the end of the mountain*, and this may be its equivalent, the view opening when the brow of the hill was reached.

ULSTER COUNTY

As-sinck island, in Rondout creek in 1676, probably refers to stones.

At-kar-kar-ton or Atkankarten, an early name of Esopus creek and Kingston, is said to mean *smooth land* by French. Ruttenber says that this was not the name of the village, but of the meadow called Great Plot by the Dutch, adding that "*At* is equivalent to *at* or *by* the stream." In an account of the "State of the Churches in New Netherland; anno 1657" [O'Callaghan, 3: 107], a place is described "called by the Dutch Esopus or Sypous; by the Indians Atkarkarton." A hamlet now bears this name.

Ca-na-se-ne was the Sager's kill. Canasenix creek was the south line of Lockerman's tract and is the same name. It may be from ganschewen, *it roars*.

Clough-ka-wa-ka-no-e was a small creek included in a land sale in 1665, lying west and southwest of Kahankson creek. It has been noticed in Sullivan county, where it may belong.

Cock-singh was a tract almost behind Marbletown in 1678. It was also described as a point of land below Esopus island and behind Marbletown. It may be *owl place*, but Heckewelder made Cohock-sink *pine lands*.

Cuck-sink was bought without a license in 1683, and has the same name.

E-a-si-neh was included in a tract belonging to the Dutch in 1681, and seems the Sager's kill. It may be from *ciassunck*, a *knife*, or *ches*, a *clam*.

E-so-pus, once Sopus, was derived by Heckewelder from seepu, the Delaware word for *river*. Seepus was made equivalent to Sopus, and Esopus was formed from this, being so called in 1655. It sometimes appeared as Sopers. The Indians there were of the Algonquin family, and there would be more force in the alleged origin had they not called the place by another name, and the Dutch invariably by this. It became prominent at an early day.

Fruy-de-yach-ka-mick, or the Great river, appears as the east boundary of the Esopus Indians in 1677, being the Hudson river near Rondout. F does not appear in Algonquin words, and R is rarely used, so that the name is erroneously given. It may be from *kehche*, *greatest*, and *amaug*, *fishing place*, or a corruption of *kittangamunk*, *great water on the other side*.

Ho-mo-wack has been defined *water flows out*, probably an error. It is a village in Wawarsing, on the line of Sullivan county.

Ka-ha-kas-nik was a creek west of Rondout creek in 1677, and a tract of land in Rochester was called Kahanckasinck in 1709.

Ka-ka-ta-wis was the name of one of the four Esopus tribes.

Ker-honk-son is now the name of a village as well as creek, but in 1665 land was sold west and southwest of Kahankson creek. It has been written Kerhonkton, and in these later forms is *place of wild geese*.

Ket-se-pray was one of the four Esopus tribes.

Kyserike has been thought an Indian name by some, and is a hamlet in Rochester, but a conveyance of land called Keysserryck was given in 1703, and this was purchased of the Keyzers, who were early settlers.

Lack-a-wack, *at the forks*, is a village in Wawarsing, on the Rondout.

Ma-cha-be-neer Sha-wen-gonck was the name of lands in this county in 1701. The first name is also written Massachabeneers.

Ma-chack-a-mock was called Machakamick in 1758.

Ma-ga-at Ra-mis was the Indian name of Jeffrouw's hook in 1677, and was applied to a tract south of Maggonck.

Ma-gat-scoot was mentioned in 1698.

Ruttenber says that Paltz Point was called Maggrnapogh by the Indians, and was distinguished as a high mountain. At its foot he placed a swamp called Moggonck.

Ma-go-wa-sin-ginck was a creek north of Kahakasnik creek in 1677, and there were Magowasinck Indians, being an Esopus tribe.

Ma-gunck is like a name below, but may be different in meaning, being placed at the southwest corner of Marbletown. It might be derived from megucke, *a plain without timber*.

Ma-he-uw was one of the four Esopus tribes.

Mas-kekts lands were near Machabeneer and were called Maskaeck in 1702. This name implies meadows.

Mat-tas-sink or Matissink island, apparently at Rondout creek and probably Assinck island.

Me-och-konck was mentioned by Ruttenber as a Minisink village, either in this or Orange county.

Met-te-ke-honks of 1709 was Mattechunks in 1718. It is now Mettakahonts creek in Rochester, and was a personal name.

Min-i-sink. In King William's reign it was enacted that "great and little Minisink should be annexed to the county of Ulster."

Min-ne-was-ka is a recently applied name.

Mog-gonck was a swamp at the foot of the hill at Paltz Point, according to Ruttenber, but in a deed of land in New Paltz, in 1677, Moggoneck appears as a high hill. It is also written Maggonck, and may be derived from mogge, *it is great*, with suffix, or from megucke, *a plain without timber*.

Mo-honk lake, from mohoan, *to eat solid food*, or mohewoneck, *a racoon skin coat*. Some have thought it meant *great hill*, but this lacks support.

Mom-bac-cus was the Indian name of the town of Rochester, written Mombach in 1772. Spafford said of this: "Mombackus, which means Indian face, was the aboriginal name, legislated away

from it"; but it is still the name of a creek. The definition has no foundation. The name may have been Mohshequussuk, *flinty rock*.

Mo-na-yunk creek appears on recent maps. Heckewelder called this *our place of drinking*.

Na-as-se-rok was a tract in Rochester in 1709.

Na-no-seck was an island in Esopus.

Nap-a-noch or Napanock is a village in Wawarsing, called after an Indian chief.

Nev-er-sink river has been treated elsewhere.

O-nang-wack creek was east of Rondout creek.

Pa-ca-na-sink lands were on record in 1717, and may be the following.

Pack-a-se-eck was on the line of a tract sold in 1678, and may be derived from pachsajeek, *a valley*.

Pa-wach-ta was a tract sold in 1678. The name was also applied to a creek west of the great swamp on the Hudson, and may be derived from paswohtau, *it is near*.

The Papagonk Indians were in this county in 1774 according to Tryon's report.

Pat-au-tunk creek is on a recent map.

Po-chuck creek is mentioned here.

Ponck-hock-ie is a place near Kingston. Ruttenber thought the Dutch fort was "at the place still bearing the aboriginal name of Ponckokie." French said: "The site of the first Dutch fort is said to be upon a plateau in the w. bounds of Rondout. The locality is still called by its Indian name, Ponckhockie, said to signify *canoe harbor*." It may be derived from ponkque, *dry*, and hacky, *land*.

Quas-sa-ic creek, *stony*, is in the town of Plattekill. Some documents of 1718-19 speak of the Palatine settlements on Quassaic creek in Ulster, which properly belong in Orange county, but this became the name of a tract farther north.

Ra-ga-wa-sinck was a name for Rondout kill in 1677.

Rap-hoos was the name of an island in Crum Elbow in that year, and was also applied to a tract on the north side of Rondout creek.

Sche-pin-a-i-konck, a Minisink village, may have been here or in Orange.

Se-wak-an-a-mie was a tract on both sides of a creek in 1678.

Shan-da-ken. Spafford says this, "in the Indian dialect of the

aborigines of this region, means *rapid waters*, a name descriptive and appropriate." There seems no ground for this. It is now the name of a town.

Shawangunk mountains and creek [*see* Orange county].

Shen-she-chonck, a tract near Pacanasink, but south of Shawangunk creek.

Sho-kan' was sometimes written Ashokan, and is now a village in Olive. It was called Shokaken in the Marbletown records of 1677, and was often mentioned. It may be derived from chogan, *a black-bird*, or soka, *to cross the creek*, the last being preferable.

Taugh-caugh-naugh creek is on a recent map, suggesting Taghkanick.

Ta-wer-sta-gue was a high hill in New Paltz in 1677. It has also been written Tauarataque.

Ten-de-yack-a-meek was a place on the Hudson at Sawyer's kill in 1677. It may be the true form of Frudeyachkamick applied to another place, perhaps referring to a great fishing place, or possibly being a corrupt form of tauwatamik, *uninhabited land*.

Ti-ca-to-nyk mountain is on a recent map, and may be derived from tohkootauonk, *a ladder*, referring to a steep ascent.

To-to-a, mentioned in 1763, may be in another county.

Wa-er-in-ne-wangh was a name for Esopus in 1655.

Wagh-ach-a-mack was annexed to Ulster at an early day, and may refer to a fishing place of some kind.

Wa-kan-ko-nach was on the line of the Pawachta tract in 1678.

Wa-ka-se-ek was on the line of the same tract.

War-a-ca-ha-es was bought in 1677. It was also called Waratakac, in the mountains west of Raphoos in New Paltz.

Wa-war-sing or Warwasing was the *place of a blackbird's nest*, according to Schoolcraft, but this has no support. It might be derived from woweaushin, *a winding about*, in allusion to its many streams, but the terminal syllable seems that of place. It was written Wawasink in 1779, and the Rev. N. W. Jones defined it as *a holy place for sacrifi-feasts and war dances*. No ground exists for this meaning.

Weapons creek may have an Indian name, possibly corrupted from waping, *an opossum*. It was mentioned in 1719.

Weigh-quat-en-honk was *place at the end of the hills*, according to Tooker.

Wich-quan-nis was a tract at Esopus in 1663.

WARREN COUNTY

Ad-i-ron'-dacks, *tree eaters*. This name has been given to a village and to the mountains. It is a very old name of derision.

An-di-a-ta-roc'-te, *the place where the lake contracts*, according to O'Callaghan, but not with the usual translation of the words of Jogues. These were, referring to Lake George: "*Les Iroquois le nomment Andiataroc'te' comme qui diroit, là où le lac se ferme*"; commonly rendered *there where the lake is shut in*. The other definition would do well for the southern end of Lake Champlain, but was not thus applied.

At-al-a-po'-sa, *sliding place*, has been applied to Tongue mountain on Lake George.

At-al'-a-po-se, *sliding place*, is the name for Rogers' Slide on Lake George. According to Sabattis evil spirits there seize the souls of bad Indians, slide down and drown them in the lake. The name seems derived from *occoeposu*, *he slips* or *slides backward*.

At-a-te'-a, *a river* or *at the river*, is Hoffman's name for the upper part of the Hudson, which is a shortened form of the proper word. French calls the east branch of the river At-a-te-ka, which is a corrupt form.

Bou-to-keese is Sabele's name for Little Falls at Luzerne.

Can-a-da mountain is in the town of Chester. The name was often used for places and streams toward Canada.

Ca-ni-a-de-ros-se-ras was the great tract north of Schenectady. As the first part of this form means *lake*, it may throw some light on the true meaning of Kayaderosseras, the usual form.

Can-kus-kee is Northwest bay on Lake George on a map of 1776. A better form appears below.

Che-pon-tuc, *a difficult place to climb* or *get around*, was a name of Glens Falls according to Sabattis.

Ga-in-hou-a-gwe, given as *crooked river*, is a name for Schroon river, but lacks the adjective.

Ga-na-ous-ke, *where you get sprinkled*, according to A. Cusick, perhaps from sudden showers, is Northwest bay. Holden says:

"Judging from analogy this should mean *the battle place by the water side*." The Canaoneuska Indians, mentioned in 1753 as subjects of the Iroquois, naturally suggest this name, but as they appear with those on the Susquehanna they have no local relations to it.

Hor'-i-con, now the name of a town and small lake, has been applied to Lake George and erroneously translated *silver waters*. Cooper bestowed this name on the lake, and said the French and English "united to rob the untutored possessors of its wooded scenery of their native right to perpetuate its original appellation of Horican." French said of this: "However poetic and appropriate this designation may appear, or however euphonious it may sound, it may be questioned whether a term suggested by fancy alone, and never used by the aborigines, will ever find place among the geographical names of the State as one of Indian origin." The name of the Horikans, however, appears on an early map as an Indian people west of Lake George, and Cooper did not invent but transferred it.

Kah-che-bon-cook, *great root place*, is Sabele's name for Jessup's Falls.

Ka-yan-do-ros-sa, said to have been an Indian name of Glens Falls, has been defined by A. Cusick as *long deep hole*, in allusion to the ravine. Slight changes in this name affect the meaning much, and it varies greatly.

Mi-con-a-cook, Sabele's Algonquin name for Hudson river, may refer to something large, or be derived from mekonook, *to fight with*, as in early battles.

Moos-pot-ten-wa-cho, *thunder's nest*, is his name for Crane's mountain, the highest peak in Warren. This meaning may be partially correct, wadchu being a *mountain*, and pedhacqton, *thunder*, but it might also be from moosompsquehtu, *among the smooth stones*, weathered by ages of exposure.

O-i-o'-gue', *at the river*, where Jogues crossed the Hudson in 1646.

Oregon is a western name, applied to a place here.

Rogh-qua-non-da-go, *child of the mountain*, a name recently applied to Schroon lake.

Sa-ga-more is of recent application here, being a New England title for an Indian king. In the Delaware dialect it is Sagkimau.

Schroon, from Ska-ne-tagh-ro-wah-na, *largest lake*, according to Gordon. The definition is good but the derivation may be doubted, and others have been given.

Se-non-ge-wok, *hill like an inverted kettle*, according to Hoffman. This is east of Hudson river and 4 miles north of Luzerne. It is also called Segongenon or Mount Kettle-bottom.

Skmo-wah-co is Sabele's name for Schroon river, though the name may refer to Schroon mountain, wadchu meaning *mountain*.

Sknoo-na-pus is his name for Schroon lake, nippis being *a lake*. Sohke-num-nippe means *he pours out water*.

Te-kagh-we-an-ga-ra-negh-ton was a mountain west of Lake George in 1755. Tekagh is locative in this.

Waw-kwa-onk is Sabele's name for the head of Lake George, meaning *place at the end*.

WASHINGTON COUNTY

An-a-quas-sa-cook was the title of a patent issued in 1762, and a village in Jackson retains the name. It may be derived from anaqushauog, *they trade*, with a reference to early transactions.

Ca-nagh-si-o-ne is a name for the Two Rocks, 10 miles below Whitehall, but the meaning has no reference to these. It is probably from Konosioni, to show that the land there was really in the Iroquois country.

In 1766 Governor Pownall spoke of "Lake Champlain, or, as the Indians call it, Caniaderiguarûnte, the lake that is the gate of the country." This more properly belongs to the lake north of Ticonderoga, but might be applied to the whole. Gallatin gives kunnoorkorloonteh as the Mohawk word for *door*.

Caniaderi Oit, *tail of the lake*, is given by several for Lake Champlain and applies to its long and narrow southern end.

Cos-sa-yu-na, *lake at our pines*, is applied to a lake, creek and mountains, and is derived from coos or cowhass, *white pine*. The full definition was given by some St Francis Indians to Dr Fitch, who restored this name to the lake in Argyle.

Di-on-o-en-do-ge-ha, a creek east of the Hudson in 1683, at the northeast corner of the Saratoga tract.

Di-on-on-dah-o-wa Falls. Lower falls on the Batten kill, near and above the Devil's Caldron, Galesville. This name seems the

original of the preceding, and Sylvester applies it to the Batten kill near Fort Miller. It was written Dionondehowe in 1709, and properly belongs to the creek. A. Cusick defined it, *she opens the door for them*.

Hoo-sick river is partly in this county.

Spafford said of Whitehall: "The Northern Indians named this place, Kah-cha-quah-na, *the place where dip fish*, at the foot of the falls, near the Village." This seems an Iroquois word.

Ka-non-do-ro has been applied to the Narrows of Lake Champlain, but Capt. John Schuyler called a place north of Crown Point by this name in 1690.

Kin-gi-a-qu-a-to-nec, a short portage between Fort Edward and Wood creeks, in Kingsbury.

Mag-kan-e-we-ick creek was mentioned in 1688, some Scaghticoke Indians being there.

Met-to-wee or Pawlet river is in Granville. From meetwe, a *poplar*, or metewis, *black earth*.

On-da-wa was a name for White creek in the town of the same name. A. Cusick defined this *coming again*.

On-der-i-gue-gon, the drowned lands on Wood creek, near Fort Ann. Holden quotes Pownall as defining this *conflux of waters*, but this may be a misquotation.

Pe-to-wah-co, Sabele's name for Lake Champlain, seems to mean *mountain lake*.

Pit-tow-ba-gonk, the name given by Sabattis, seems a corruption of the last, but may be another word. Palmer has it Petawabouque, defined as *alternate land and water*, and gives another form as Petow-pargow or *great water*. Watson made it Petaonbough, *lake branching into two*. Sabele's name seems from petau, *entering*, and wadchu, *mountain*, and is to be preferred.

Po-dunk brook is in the town of Fort Ann, and the name is found in New England and on Long Island. It may refer to a place *where something is brought*, or be derived from petunk, *to put anything into a bag*. Perhaps a better meaning would be *clean place*.

Pom-pa-nuck, a *place for sports*, is now Pumpkin Hook creek in the town of White Creek. French observes that this is said to be a

corruption of the Indian word Pom-pa-nuck, the name of a tribe of Indians who came here from Connecticut.

Ska-ne-togh-ro-wa *largest lake*, is another of Palmer's names for Lake Champlain. This is a corruption of an Iroquois word meaning *large lake*.

Tagh-ka-nick mountains extend into this county.

Ta-kun-de-wide was Harris's bay on Lake George.

Tam-a-rack swamp in Argyle is so called from the Indian name of that tree.

Tigh-til-li-gagh-ti-kook was a name for the south branch of Bat-tenkill.

Tom-he-nack, now Tomhannock, was the early name of a creek in Cambridge, and may be derived from tomogkon, *it is flooded*.

Ty-o-shoke was the Indian name for their large cornfield in the same town, and may be from toyusk, *a bridge*, or tooskeonk, *a ford*.

Wah-co-loo-sen-coo-cha-le-va is Sabele's name for Fort Edward.

Wam-pe-cack creek is in Cambridge, and may mean *place of chestnuts*.

WAYNE COUNTY

As-sor-o-dus for Sodus, has been erroneously defined *silver water*. Morgan wrote it Se-o-dose', and applied it to both Great and Little Sodus bays. In Oneida it is Ah-slo-dose, and on a map of 1771 it is Aserotus. In 1779 it was mentioned as "Aserotus abt thirty-five miles West of Oswego." J. V. H. Clark said the Jesuits called it Osenodus, but I do not find this in the Relations or on their map. The meaning seems lost, but the name may be from asare, *a knife*.

Cha-ra-ton is Sodus bay on a map of 1688, but in the form of ChROUTONS this belongs to Little Sodus bay.

Can-an-dai-gua outlet unites with Ganargwa creek at Lyons, forming the Clyde river. It has its name from the Indian village of Canandaigua, *the chosen settlement*.

Ga-na-at'-i-o, *beautiful* or *great pond*, is Sodus bay on the Jesuit map of 1665.

Ga'-na-gweh or Ganargwa, *a village suddenly sprung up*, is a name of Mud creek and Palmyra.

Baye de Goyogoins (Cayugas) is Sodus bay on Pouchot's map, and Charlevoix gave it the same name.

Hu-ron, an applied name, is usually considered French, but is strongly suggestive of the frequent Huron-Iroquois word *ronon*, *a nation*. Charlevoix derived it from the French word *hures*, *wild boars*, with a fanciful story, but the Hurons were not known to the French by this name for some time. It seems to have been used only after visits to their country, and is probably of aboriginal origin.

Je-dan-da'-go, a landing place east of Jerondokat in 1687.

On-ta'-ri-o, *great* or *beautiful lake*. A town is named from this.

Seneca river is so named from leading to the Seneca county.

Se-o-dose' is Morgan's name for Sodus bay. Blind Sodus bay is farther east, and there are several French names for some of these bays.

So-doms, a creek in the Seneca country in 1726, was called Sodons in 1763, and is usually identified with Sodus.

Squa-gon'-na is given by J. V. H. Clark for the Montezuma marshes, and suggests Morgan's name of Squa-yen'-na, *a great way up*, for another place. This would refer to the tedious passage of the marshes. It might also be derived from the Cayuga word *neskwagaonta*, *toad* or *frog*.

Te-ga-hone'-sa-o'-ta, child in baby frame, is Morgan's name for Sodus bay creek. The first two syllables are locative, and Sodus may have come from the others.

Te-ger-hunk'-se-ro-de, a hill east of Sodus bay and belonging to the Cayugas in 1758. It was called Tegerhuncckseroda in 1726, and strongly suggests the preceding name. The name was also applied to hills still farther east, and thus another meaning is possible—even probable.

Thi-o-he-ro, *river of rushes*. Though the name is appropriate through all its course, this name of Seneca river is most significant at the great marshes here.

WESTCHESTER COUNTY

In this county the Indian names are purely Algonquin, several tribes of that family living here.

Ac-quasi-mink creek was by the tract bought in 1695, and east of the Sachus tract. It may be derived from *agweshau*, *wood-chuck*, and locative terminal.

Ac-que-ho-unck is now Hutchinson's or East Chester creek. It has been also written Aqueanounck and Achquechgenom. There are many variations and the name is also applied to a place in West Farms. Tooker derived it from the Delaware word achwowangeu, *high bank*, while others interpret it *red cedar tree*.

Al-ip-conck, *place of elms*, at Tarrytown, has Mr Tooker's valued indorsement. Schoolcraft defined it *place of leaves*.

A-mack-as-sin, *the great stone*, was one of several names for a great rock, near the Hudson and west of the Neperha.

Am-a-walk, an abbreviated name, was in the east part of Yorktown according to Bolton, while Scharf places it in Somers.

A-o-keels pond was in or near Lewisboro in 1708.

Ap-aw-quam-mis or Moquams creek was derived by Tooker from appoqua, *to cover*, mis, *the trunk of a tree*; in full *the covering tree*, perhaps intending the birch. He placed it at Budd's Neck in Rye. Ruttenber assigned the name to Rye Neck. Apawamis and Epawames are variants.

Ap-pa-magh-pogh was a name for a tract near Verplanck's point, bought in 1683, and for a place east of Cortlandt. According to Tooker this is from appoqua, *to cover*, with paug, *water*, and he defines the whole *lodge covering water place*, or a place where cat-tails were cut for mats to be used in covering wigwams.

Ap-pan-ragh-pogh was a general Indian name for lands east of Cortlandtown, according to Bolton, being the same as the last.

Ap-won-nah, in Rye, is *oyster*, but apwonau also means *he roasts*, and may be applied to roasting any shellfish.

A-que-hung much resembles the name of Hutchinson's creek, but is a name of the Bronx. Ruttenber applied it to Byram river and derived it from aque-ne, *peace*, making it *place of peace*. Tooker, however, assigns the name to a place on Bronx river, deriving it from aquehonga, *high bank* or *bluff*, or else from hocqueunk, *on high*. Staten Island had the same name.

Ar-men-pe-rai or Armenperal is Sprain river. Tooker says the word is much corrupted and the meaning unknown.

Ar-monck, usually defined *beaver*, was an early name for Byram river. This would derive it from the Delaware word amochk, *beaver*. Tooker, however, preferred amaug, *a fishing place*. It is also applied to a lake and to a village in North Castle.

As-ke-wa-en has its name from an undefined personal name.

As-o-qua-tah mountain was in Lewisboro in 1708.

As-pe-tong mountain retains its name and is northwest of Bedford village. Tooker derives this from aspe, *to raise up*, while ashpohntag means something that is high.

As-sum-so-wis was a place in Pelham, and Tooker thought it a personal name.

Be-tuck-qua-pock or Dumpling pond was originally in New York, and is on Van der Donck's map. It is now in Greenwich, Ct., and is sometimes written Petuquapaen. Tooker thought the proper form was Pituquapaug or *round pond*.

Bis-sigh-tick creek was on the north side of some land bought in 1682. Tooker derived this from Pissigh-tuck, *muddy creek*.

Ca-no-pus is from the name of a chief.

Can-ta-to-e or Katonah is sometimes written Cantitoe. It is the name of a chief of 1683, and is applied to the Jay homestead. It is also written Catonah, and may be derived from Ketatonah, *great mountain*.

Ca-ra-nas-ses was mentioned by Bolton.

Cay-way-west or Caquanost was a neck in Mamaroneck, bought in 1661. The first name may be from koowa, *a pine tree*, while the last resembles caukoonash, *stockings*.

Chap-pa-qua pond, hill, springs and station are in New Castle [see Shappaqua]. Tooker made it a boundary, but it might be from the Delaware word scaphacki, *a well watered land*, and this seems better.

Cha-ti-e-mac. In the *Indian in his Wigwam*, Schoolcraft gives this name to the lower Hudson, defining it *stately swan*. Usually he wrote it Shatemuc, *pelican river* [see Shatemuc].

Cis-qua creek [see Kisco]. Tooker says this does not mean *beaver dam*, as some have thought. This and a meadow of the same name appear in an Indian deed of 1700. It is from kishke, *by the side of anything*.

Co-bo-mong, written also Comonck and Cobamong, has been applied to Byram river, and is partly derived from amaug, *a fishing place*. Tooker says that, considered as a boundary, it may represent Chaubun-kong-amaug, *boundary fishing place*. Scharf says the district about Byram lake is called Cohamong, which James

Wood interpreted *where wampum is made*. This seems without support unless in tradition. The name of Cohamong appeared in a deed of 1700, and it has been shortened into Coman. French places Cobamong pond a mile east of Byram pond.

Co-han-sey is a name almost forgotten.

Con-o-val was mentioned by Bolton.

Co-wan-gongh, *boundary place*, is a name in West Farms.

Cro-ton is a personal name applied to a place. Schoolcraft suggested kenotin or knoton, *wind* or *tempest*, as its origin. Tooker preferred the Delaware word klotin, *he contends*. It is now the name of a river, lake and town, and occurs elsewhere.

E-auk-e-tau-puck-u-son is now Rye Woods. Tooker has Euke-taupucuson or Ekucketaupacuson for a high hill in Rye, as well as the woods. Rutenber writes it Enketaupuenson, and makes it a high ridge east of Blind Brook. In old records the wonder sometimes is that proper names can be read at all. This is interpreted *where a stream widens on both sides*; i. e., overflows.

Go-wa-ha-su-a-sing is a place in West Farms. Tooker considers this a Delaware word, meaning *place of briars*, or *where there is a hedge*. Zeisberger has gawunschenack for *hedge* in that dialect.

Ha-se-co is a meadow on Byram river. Some have derived this from the English word hassock, suggestive here of marshy tufts, but it is an Indian word meaning *fresh meadow* or *marshy land*. Miossehassaky was a meadow adjoining this. The name occurs in New England and elsewhere, and may be translated *a bog*.

Hickory Grove is in Mamaroneck. We have adopted many Indian names of trees and plants, and this is a familiar one.

Ho-ko-hon-gus was near Pocanteco creek.

Hon-ge, the upper part of Blind Brook, may be Aquehung, referring to its higher banks.

Ka-to-nah has been briefly noticed. Tooker defines this as *great mountain*, the prefix keht meaning *great*. It is now a village on Cross river, named from a chief of 1683, who also sold land in 1702.

Ke-a-ka-tis creek is mentioned by Bolton.

Kech-ka-wes creek, near the East river, was a name for Maharnes river in 1649, and may be defined as a *principal stream*, from kehche, *it is chief*.

Ke-ke-shick was a place in Yonkers, and was called Kekeskick in 1639, when it was a general term for Yonkers. Tooker derives this from ketchauke, *principal or greatest place*, and thought there was a stockade there.

Ken-si-co is a village in North Castle.

Kes-kist-konck, a village of the Nochpeems, above Anthony's Nose. Tooker thinks this is the original of Kisko.

Kes-tau-bai-uck or Kastoniuck was a village on Van der Donck's map, and Bolton mentions Kestaubauck creek. Tooker writes this Kestaubnuck, and derives it from Keche-tauppen-auke, *the great encampment*.

Ke-wegh-teg-nack, Kiwigtinock and Heweghtiquack are names for an elbow of Croton river. Tooker derives this from whquaetign-ack, *land at the head of the cove*.

Kigh-to-wank was called Knotrus river by the English in 1682, and thence may have come the name of Croton.

Mount Kis-ko, according to Tooker, is from kishkituck-ock, *land on edge of a creek*, for the Indian village was thus placed. It is now applied to a village on the west border of Bedford, and also to a tributary of Croton river. Cisqua and Keskisko are variants of this name.

Kith-a-wan or Kicktawank, usually defined *large and swift current*, is Croton river near the Hudson. Tooker makes it *a wild, dashing stream*, from kussi-tchuan. Trumbull defined this word, *it flows in a rapid stream or current*. It was called Kightawonck creek in a deed of 1699, and Kichtawangh in 1663. In a deed of 1685 it is mentioned as a "creek called Kitchawan, called by the Indians Sinksink."

There was a Kitchawanc also in Mamaroneck.

Kit-ta-ten-ny is a name applied to Anthony's Nose by Rutenber, and defined by him *endless hills*, more properly *very long*. Zeisberger defines kituteney as a *chief town*, but it has a wide application.

Ki-wig-ti-gu Elbow, on Sauthier's map, is on Croton river, and may be a variant of Kitchawan, but is probably a local term.

The Ko-a-mong purchase of 1683 was the second Indian deed in Bedford.

La-ap-ha-wach-king, *place of stringing beads*, according to

Heckewelder, was a Delaware name for New York and Westchester. The story has been mentioned under the head of New York county. Tooker places this in Pelham and disagrees with Heckewelder, defining the name as a *cultivated field* or *plantation*, from lapechwahacking, *land again broken up*.

Ma-cok-as-si-no, *at the big rock*, is used by Bolton for a tract along the Hudson, but varies from the original name.

Ma-cook-nack point. Sauthier has also a Maccookpack pond, but in Dutchess county.

Ma-en-ne-pis creek was mentioned by Bolton. It may be derived from manunne, *it is slow*, and nepis, *water*.

Ma-gri-ga-ri-es or Magriganies lake is in Yorktown. Perhaps something *large*.

Ma-gri-ga-ri-es is also an Indian name for the creek at Peekskill.

Ma-har-nes or Mehanas was also called Kechkawes kill, and flows through Bedford. Tooker gives it as Myanas, Mehanos, Meahagh, etc., and says it was from the name of Mayanne, who was killed in 1683. It means *he who gathers together*. Meanous river appears in a deed of 1700.

Ma-ka-kas-sin is also written Meghkeekassin, Mehkakhsin, Amackassin, etc., and may be derived from the Delaware word meeckachsinik, *at the big rock*. It was a large rock and landmark west of the Neperah, and has been briefly noticed as giving name to a tract of land. It was mentioned in 1682 as a great rock, Meghkeekassin, on the Neperhan. The name was also given to a neighboring stream in the manor grant of Philipseborough, "a rivulet called by the Indians Meccackassin, so running southward to Neperhan." Ruttenber defined it *the great stone*, the one called Sigghes.

Mam-ar'-o-neck has been defined *place of rolling stones*, a manifest error. French says it is "pronounced both Mam-a-rô'-neck and Mam-ar'-o-neck. The latter is more generally used, and is often contracted to Mor-neck or Mar-neck, in common speech." Tooker says the river was named after Mamaronock, who was a chief at Wiquaeskeck in 1644, and he derives it from mohmoanock, *he assembles the people*. Moworronoke is a variant, and Mamarack river was mentioned in 1661. Scharf says the present spelling dates

from the early part of the 18th century, and that the name means *place where the fresh water falls into the salt*, a ledge of rocks marking the division. I have the chief's name as Mamarranack, slightly varying from Tooker's form. His definition is probably correct, the others having no good foundation.

Ma-man-as-quag appears in a Lewisboro deed of 1708, on the northwest corner of the land then purchased, and on the outlet of Mamanasquag pond.

Mam-ga-pes creek was on the west side of the Mamaroneck lands in 1661. A neck east of this was also called by the same name.

Man-gop-son was the west neck at New Rochelle, and a creek had also the same name.

Man-sa-ka-wagh-kin island was mentioned by Bolton.

Ma-nun-ket-e-suck was a place on the sound. Tooker has it Maminketsuck, a stream in Pelham, from manuhketsuck, *a strong-flowing brook*. Early forms suggest other meanings.

Ma-nur-sing is *little island*, according to Tooker, who writes it Minusing. It is in Rye.

Me-a-hagh was Verplanck's Point, according to Ruttenber. On Van Cortlandt's purchase of 1683 Meanagh is a name for Ke-wigh-ta-hagh creek in that purchase, and is retained as Meanagh creek between Verplanck's and Montrose points.

Men-ti-pat-he, a small stream in West Farms, is from a personal name.

Min-na-he-nock, *at the island*, is Blackwell's island.

Min-ne-wies, for Manursing island, has been defined *pine island*, but Tooker says it was called Minnewits, after Peter Minuit.

Mi-os-se-has-sa-ky adds an adjective to Haseco, making it *great fresh meadow* or *marshy land*. It is on Byram river, adjoining Haseco.

Mock-quams is now Blind Brook in Rye. It has another Indian name from which this is a variant, being called Moaquanes in 1660. It seems to mean something rapidly enlarging.

Mo-har-sic or Mohansic lake in Yorktown is sometimes called Crom pond.

Mo-he-gan lake in Yorktown is called after that important people. Heckewelder's definition may be rejected, and the meaning of *wolf* retained as given by Champlain.

Mo-nak-e-we-go is Bolton's name for Greenwich point.

Mo-pus was a brook in North Salem, and Mr Tooker thought this a variant of Canopus.

Mos-ho-lu or Tibbett's brook in Yonkers. Tooker says this is either made or corrupted, and thus without meaning. It might refer to *smooth stones* or gravel.

Mus-coo-ta, *meadow* or *place of rushes*, a name often given to wet lands or grassy flats, but there is a Muscoota mountain near Croton river. In this case it would be *mountain at the grassy place*, though there might be one on its side. Muscoot river is in Somers, and the lowlands along the Harlem river were also called Muscoota.

In the manor grant of Fordham is mentioned "the first point on the mainland to the east of the island Pepiriniman—there where the hill Moskuta is."

Mu-tigh-ti-coos, *the hare*, is from a personal name. Matteglicos and Titicus are variants. This is a branch of the Croton, mentioned in 1699.

My-an-as is a variant of Meanagh.

Na-na-ma is mentioned by Bolton, and may be from the chief Noname.

Na-nich-i-es-taw-ack, an early village in Bedford, is on Van der Donck's map. Tooker derived it from the Delaware word nanat-schitaw-ack, *a place of safety*, and thought it was a fort.

Nap-peck-a-mack, an Indian village at Yonkers. Ruttenber defined this *rapid water settlement*, which Tooker calls erroneous. The same name on Long Island is Rapahamuck, and he thinks both N and R are intrusive, deriving the name from appeh-amack, *a trap fishing place*. Traps were much used.

Nar-a-haw-mis was at the southwest corner of a tract in Lewisboro in 1708.

Nau-a-shin village was mentioned by Bolton.

Na-vish was a tract which included Senasqua meadow in 1683.

Nep-er-han or Nepera creek has an early name, but is sometimes termed Sawmill creek. Land at Nipperha was mentioned in 1666. Ruttenber derives this from nepe, *water*, but Tooker from apehhan, *a trap* or snare, which is more satisfactory.

Ne-so-pack pond was on the line of land bought in Lewisboro in 1708. This is from neeshauog, *ecls*, and paug, *water* or pond.

Nim-ham mountain was called after a noted chief.

Ni-pi-nich-sen was a fort at Spuyten Duyvil creek, and was on the north side of the creek at Berrian's Neck. Tooker interprets this *small pond*, deriving it from nipisse, the diminutive of nippe, thus making it mean *small water*.

Noch-pe-em has Noapain and Ochpeen as variants, and its sachem was mentioned in 1644. It appears on Van der Donck's map. Tooker makes this a *dwelling place*, but the reason is not clear.

Noname's hill still bears the name of that chief.

O-nox had its name from the oldest son of Ponus, a chief of importance.

Oregon is a western name applied to a village in Cortlandt.

Os-ca-wa-na. The sachem of this place was mentioned in 1690, and the name is now given to Oscawana island, apparently referring to *grass*, or any green herb.

Os-sin-sing, *stone upon stone*, is now the town of Ossining. Sing Sing is derived by Rittenber from ossin, *a stone*, and ing, *place*, and thence comes *place of stones*. This is the usual general definition. In a deed of 1685 there is mentioned "a creek called Kitchawan, called by the Indians Sink Sink." The former name is that of the Croton river, but both are appropriate for many places.

Pa-cha-mitt was the name of a tribe from the place where they lived, given by Tooker as meaning the *turning aside place*. The chief Pachami had his name from this.

Pa-pir-in-i-men was Bolton's name for Spuyten Duyvil creek, but O'Callaghan applied it to land east of the creek. As early as 1669 a causeway was to be made over marshy land between Papparimon and Fordham. Tooker assigned it both to the creek and a place at the north end of Manhattan island, and thought it a personal name, meaning to *parcel out* or *divide*. In 1682 was mentioned a creek called "Papparinemo, which divides York island from the main, and so along the said creek or kill as it runs to the Hudson's river." In the manor grant of Fordham is also mentioned "the first point on the mainland to the east of the island Peperiniman." It is evident that it was a general name, covering other local names.

Pa-quin-tuck, *at the clear creek*, was a boundary of the purchase of 1695.

Pas-qua-sheck was an Indian village on Van der Donck's map, and it has unimportant variants. It was a Nochpeem village, placed above Anthony's Nose by Ruttenber. Bolton wrote it Pasquashic, and Tooker defined it *land at the bursting forth*, that is, at the outlet of a stream. Perhaps as good a derivation would make it *place of night-hawks*.

Pa-to-mus ridge was mentioned by Bolton.

Patt-hunck, is given as a personal name for a place by Tooker, and defined as *pounding mortar*. This derivation is not clear, but it might be primarily from petau, *to put into*, whence has been formed petunk, *to put anything into a bag*.

Pa-uns-kap-ham was a place in Cortlandt and seems a personal name.

Pech-quin-a-konck, an Indian village in North Salem, is on Van der Donck's map. Tooker derived this from pachquinakonck, *at the land raised up or high*. Scharf mentions Lake Pehquenna-konck.

Pe-pe-migh-ting was a river in Bedford, derived by Tooker from Pepemightug, *the chosen tree*, probably a boundary mark.

Pep-pen-eg-kek creek and pond in Bedford, is *the chosen stake*, according to Tooker, marking a boundary. Peppensghek or Cross river was mentioned in a deed of 1699.

Pē-quot Mills has its name from an important eastern tribe. Trumbull defines it as *clear river*.

Pe-tu-qua-pa-en was mentioned by Bolton. From puttahwhau, *he entraps*.

Po-can-te-co creek was mentioned in 1680, and was also written Puegkandico the next year. Tooker derives it from pohki-tuck-ut, *at the clear stream*, giving several variations. Weghkandeco he did not mention. Ruttenber gave one form as Pereghanduck, and derived the name from pohkunni, *dark*, and thence pecontecue, *night*, making the whole meaning *dark river*. His first derivation is better than his second. Bolton makes it *a run between two hills*, but the choice is between the first two definitions. The name was placed at Wickers creeke in 1680, that being a general name for this region.

Pock-cot-es-se-wake is a brook in Rye, and was also applied to Mamaroneck. Tooker thought this a personal name, there being a chief called Meghtesewakes. It suggests the next.

Pock-e-o-tes-sen creek is now Stony brook or Beaver dam. Ruttenber wrote it Pockestersen. It may be a corruption of pohpoh-kussu, a *partridge*.

Pock-er-hoe was a village, and Tooker thought it a corruption of Tuckahoe.

Poh-ki-tuck-ut is defined by Tooker *at the clear creek*.

Po-ho-ta-sack creek was mentioned in 1695. It was east of the Sachus tract, and the beginning of the purchase line.

Po-nin-goe or Peningoe, a neck in Rye and the residence of a Siwanoy chief. Tooker thought this a personal name, but it was applied to the town by the Indians, and the tract bought in 1660 had this name. It may be from penackinnu, *it grows and spreads*, like a vine.

Po-nus was a chief's name, meaning *he places (something)*, according to Tooker. Ponewhush, *lay down your burdens* is imperative in the Narragansett dialect.

Po-ti-ti-cus is in Bedford, and Tooker calls it *a trail*, deriving it from Mutighticoos. Something might be added to this definition, but the Potiticus path was mentioned in a deed of 1700.

Pus-sa-pa-num or Pussatanun was a place near Annsville, meaning *a miry place*.

Qua-haug was given by Bolton, and is from po-quau-hock, *round dam*.

Quar-op-pas, or White Plains, was bought in 1683, and includes Scarsdale. Tooker thought it a personal name.

Quin-na-hung was Hunt's point in West Farms. Tooker called it *long high place*, while Ruttenber derived it from quinni, *long*, and ung, *place*. Quinni-onk means *longer than*, and thus would refer to the longest point in the vicinity. It was sometimes applied to the southern part of West Farms.

Ra-ho-na-ness, a plain east of Rye, was considered a personal name by Tooker. It lay on the east side of the Peningoe tract, purchased in 1660, and was also mentioned in 1720.

Ran-ach-que is the Bronx tract or Bronck's land. It was also

called Wanachque, and Ruttenber gives Raraque. Tooker defined it as the *end, stop* or *point*, which is a good definition.

Rip-po-wams was a place at Stamford, on both sides of Mill river. It was also called Nippowance, and Tooker thought it from nipau-apuchk, *standing rock*. It was the name of a tract of land, and was assigned to Connecticut in 1655.

Sach-ke-ra, a place in West Farms. *Extended land*.

Sach-us or Sackhoes was on the site of Peekskill. Tooker thought it a personal name, but defined it as the *mouth of a stream*, comparing it with Saugus or Lynn in Massachusetts.

Sack-a-ma Wick-er is *sachem's house*.

Sac-ra-hung or Mill river is derived by Ruttenber from sacra, *rain*, but Tooker writes it Sackwahung, places it in West Farms, and makes it a variant of Aquehung, *a high bank*.

Sa-cun-yte Na-pucke was a place in Pelham, derived by Tooker from Sakunk Napi-ock, *at the outlet of a pond*.

Sa-per-wack is a bend in a stream in West Farms. *Extended land*.

Sap-rough-ah was a creek in the same town. *Land spread out*.

Sas-sa-chem or Sachem creek.

Sen-as-quæ Neck or Croton Point. Tooker derived this name from wanasque, *a point*, and said Wanasquattan was a similar name on Long Island, but without giving location.

Sen-sin-ick, *stony place*, is like Sing Sing.

Se-pack-e-na was a small creek at Tarrytown, on the north line of a purchase by Philipse. Tooker defined this and some similar names as either *land on a river* or *extended land*, sepagenum meaning *he spreads out*. Its relation to sepu, *a river*, is less obvious but may be traced.

Se-pe-a-chim creek is mentioned by Bolton. The name is descriptive of the creek or river, or may be derived from sepagenum.

Sep-par-ak, *land on a river*, is a place in Cortlandt, where it is also a name for Tanracken creek. In all these names river comes first.

Se-wey-ruc was a name for Byram river in 1649, being a boundary of the land then sold. It may be from seahwhoog referring to *scattered* or *loose wampum*.

Shap-pe-quæ is in Bedford and New Castle, and the name is

applied to Shappequa hills. Chappaqua is a variant. Tooker defined it as a *boundary* or *place of separation*, which is the meaning of chadchapunum. Bolton said it meant "a vegetable root." In this case it might be from tschuppik, called "Aaron root" by Zeisberger. Chipohke, *unoccupied land*, sounds much like this name, and seems as good a derivation as those mentioned, if not very much better.

Sha-te'-muc was a name for the lower Hudson, and Schoolcraft defined this *Pelican river*, from shata, a *pelican*, though he did not know of this bird there. It does, however, occur far inland in New York. He afterward made it mean *the stately swan*. Washington Irving seems to have first used the name in print.

Shin-ga-ba-wos-sins was defined by Tooker as a *place of flat stones*. Other derivations might be suggested. Shingebis is a western name for the *diver*.

Ship-pam is New Rochelle and was mentioned in 1640. Tooker thought this a personal name, derived from keechepam or *shore*.

Sho-rack-ap-pock, the junction of Spuyten Duyvil creek with the Hudson. In the manor grant of Philipseborough the creek is called "the kill Shorackkapock," forming part of the south line. Tooker places the name at the outlet, writing it Shorakapkok, and defining it as *far as the sitting down place* or portage. The need of a portage is not clear.

Sick-ham, a place in Cortlandt, Tooker thought a personal name.

Sigg-hes was a great boulder and landmark in Greenburg. In one deed it is mentioned as "a great rock called by the Indians Siggghes." It was also called Meghkeekassin, *the great stone*. Tooker derives it from siogke-ompsk-it, *at the hard rock*.

Sin-na-mon was mentioned by Bolton.

Sint Sinck is derived by Tooker from the Delaware word asinesing, *stony place*. Maetsingsing, on the Delaware river, thus means *place where stones are gathered together*. In various forms it frequently occurs. Locally the name was written Sintinck in 1650.

Si-o-as-cock is one of Bolton's local names.

The Si-wa-noys were a people living on the sound and East river, from Norwalk to Hellgate. They were probably Suwanoes or *south people*.

Sna-ka-pins is now Cornell's Neck. Tooker thought this a per-

sonal name, but also considered that it might be from sagapin, a *ground nut*.

So-cak-a-tuck, *mouth of a stream*, is a place in Pelham.

Suck-e-bouk or Suckebort, in Bedford, has been anglicized to Suckabone. Tooker writes it Suckehonk, *black place* or marsh.

Tam-mo-e-sis was a small creek near Verplanck's Point, on the south side of which land was bought in 1683. Tooker thought this a personal name, meaning *little wolf*. This derivation is not very clear, and the name may have some reference to the beaver, which is tamaque in Delaware, and from which the name of Tammany is derived.

Tan-ke-ten-kes or Tantiketes, a people living back of Sing Sing. Tooker defines this as *those of little worth*.

Tan-ra-ken or Tanrackan creek was near Senasqua meadow. It was derived from tannag, a *crane*, by Tooker, and was also called Sepperack creek. It might also be defined a *fertile place*.

Tap-pan bay has the form of Tuphanne, meaning *cold spring*, according to Heckewelder, but was often written Tappaen.

Tat-o-muck is a name for Mill river in Poundridge. Tooker says that part of the name is lost, and that it probably meant *crab fishing place*.

Ti-ti-cus is abbreviated, as the name of a river, from Mughtiti-coos, the name of an early chief.

To-quams was a tract of land mentioned in 1640. Tooker thought it indicated a boundary mark, meaning *at the round rock*. Toquamske was another form.

Tuck-a-hoe was a name applied to the root of *Orontium aquaticum*, from which the Indians made a kind of bread. The word is derived from p'tuckwe, and the name is given to a village and hill in Yonkers.

Um-pe-wauge pond was on the line of the Lewisboro purchase of 1708.

Wac-ca-back lake in Lewisboro may be derived from wequa-baug, *end of the pond*.

Wa-chi-e-ha-mis, a pond on the Van Cortlandt purchase of 1695. From wadchuemes, a *hill* as contrasted with a mountain, and thus, with proper designation, *pond on a hill*.

Wam-pus pond was called after a resident chief of the Tanke-

tenkes. Tooker rendered this name *opossum*, which is waping in Delaware.

Wa-na-ka-wagh-kin of 1683 is now Iona island, *a pleasant place*.

Wau-ma-in-uck is Bolton's name for Orienta, which Scharf says is an error, and that East Neck should have been Mamaroneck, agreeing with French. Tooker accepts Bolton's name for Delancey's Neck, defining it *land round about*.

Weck-qu-a-es-keck is the more frequent form of a very variable name. In a deed of 1682 the tract thus called extended "southerly to a creek or fall called by the Indians Weghquagsike." In another the creek is called Weghqueghe. It was Wickerscreeke in 1680, and Wechgaeck in 1642. O'Callaghan included under this name a tract from the Hudson to the East river, defining it as the *country of birch bark*, from wigwos, *birch bark*, and keag, *country*. Bolton made it *place of the bark kettle*, which was made of birch. Tooker wrote it Weckquaskeek, saying that Bolton's definition was wrong, and that it should be *at the end of the marsh or bog*.

Wegh-kan-de-co is a name for Pocanteco, slightly changed.

We-nan-ni-nis-si-os, a small pond on Van Cortlandt's purchase, may be derived from weenomesippog, *a grapevine*.

Wen-ne-bees, a place in Cortlandt. Tooker says it is a personal name, but with locative might mean *at the good tasted spring*.

We-puc creek may be derived from weepit, *a tooth*, but woapeck, *ginseng*, is better.

Wes-se-ca-now for Weckquaeskeck. The chiefs of Wossecamer and Wescawanus were mentioned in 1690.

Wheer-cock was the southeast corner of the Lewisboro purchase of 1708.

Wi-ki-son island in the East river. The name may refer to *reeds*.

Wish-qua appeared as a tract north of Croton river in 1685. It is applied to Canopus creek, and Tooker defines it *the end*, probably from wanashque.

Wo-nonk-pa-koonk was the northeast corner of the Lewisboro purchase, and may now be in Connecticut. It may be a contraction of Wunnompamukquok, *in an open place*.

Wys-qua-qua creek was at Dobbs Ferry. It may be from weh-quohke, *the end of the land*, either as a boundary or from crossing the river.

WYOMING COUNTY

Cat-ta-rau-gus creek and lake are in the town of Java.

Ca-yu-ga creek is partly in this county, and flows toward Buffalo.

Chi'-nose-heh-geh, *on the side of the valley*, is Morgan's name for Warsaw.

Ga-da'-o or Gar-dow', *bank in front*, is his name for the Mary Jemison Reservation, and Gardeau was a nickname for her husband. She said it was not named from him, but from a hill called Kautaw by the Senecas, meaning *up and down*. A. Cusick defined it *muddy place*.

Ga-da-ges-ga'-o, *fetid banks*, is Morgan's name for Cattaraugus creek, but this name properly applies to the lake shore at its mouth.

Ga-na'-yat is his name for Silver lake and outlet. A. Cusick defined this *stone at the bottom of the water*.

Genesee river and its upper falls are here.

O-at-ka, the *opening*, is Morgan's name for Allen's creek.

Pe-o'-ri-a village is in Covington, having a western name.

Te-car'-ese-ta-ne-ont, *place with a signpost*. Wyoming village.

To-na-wan'-da creek, *swift running water*.

Wis'-coy creek is Owaiska, *under the banks*. Derived from this is East Coy creek, as a contrast in sound.

Wy-o'-ming is an introduced Pennsylvania name. Heckewelder said of the Susquehanna: "The north branch they call *M'chewamisipu*, or to shorten it, *M'chwewormink*, from which we have called it Wyoming. The word implies, *The river on which are extensive clear flats*." The Moravians usually wrote it *Wajomik*, meaning *great plains* or *bottom lands*. The Iroquois name meant the same, but not the one Heckewelder gave.

YATES COUNTY

Ah-ta'-gweh-da-ga is well represented by its usual name of Flint creek. Atrakwenda is the Cayuga word for flint. More exactly the name is *the place where there is flint*, an important thing in early days.

Can-an-dai'-gua lake takes its name from the Indian village, *the place chosen for a settlement*. As in other cases the lake had several Indian names.

Ge-nun-de'-wah is usually applied to Nundawao in the town of

Naples, with a tradition that the Senecas originated there. Hence the name is translated *people of the hill*. The location is evidently wrong in connection with the story, which clearly belongs to Bare Hill, on the east shore of Canandaigua lake. Seaver tells the story of the great serpent there in his account of Mary Jemison, but it is well known on all the New York reservations.

Ka-shong' creek had many names in the journals of the Sullivan campaign, or rather the village destroyed there had. Among these were Gaghsonghgwa, Gaghasieanlgwe, Gaghsiungua, Kashanqtash, etc. The present name has been interpreted *the limb has fallen*.

Ke-u'-ka, *boats drawn out*, is now commonly applied to Crooked lake. The name probably alluded to a portage across Bluff point, and differs little from Cayuga in its proper sound.

O-go'-ya-ga, *promontory extending into the lake*. This also approximates Cayuga and Keuka in primitive sound, and may be compared with D. Cusick's definition of Goiogogh or Cayuga, *mountain rising from the water*.

The common name of Seneca lake has already been considered. It had several others.

She-nan-wa'-ga was a name given to Kashong in several journals of the Sullivan campaign, and is distinct from those in which the present name can be traced. In fact in one it is given as an alternate name.

GENERAL NAMES

NEW YORK

There are some names of a general character, or which can not now be assigned to their proper places. Among these are those mentioned as villages of the three principal Iroquois clans in one of the condoling songs, which follow as given in my Canadian copy. To the Turtle tribe is given Ka-ne-sa-da-keh, *on the hillside*, which was long the name of a village near Montreal, taken there by Mohawk emigrants. Other early villages of this clan were On-kwe-iye-de, *a person standing there*, Wagh-ker-hon, Ka-hen-doh-hon, Tho-gwen-yah and Kagh-hi-kwa-ra-ke.

To the Wolf clan are assigned Kar-he-tyon-ni, *the broad woods*; Ogh-ska-wa-se-ron-hon, *grown up to bushes again*; Gea-ti-yo, *beautiful plain*; O-nen-yo-te, *protruding stone*; Deh-se-ro-kenh, *between two lines*; Degh-ho-hi-jen-ha-ra-kwen, *two families in a long house*,

one at each end; Te-yo-we-yen-don, *drooping wings*, and Ogh-re-kyon-ny.

The Bear clan have De-ya-o-kenh, *forks*, usually of a river; Jonon-de-seh, *it is a high hill*; Ots-kwi-ra-ke-ron, *dry branches fallen to the ground*; and Ogh-na-we-ron, *the springs*. Later villages are mentioned as belonging to this clan. These are Kar-ha-wen-ra-dough, *taken over the woods*; Ka-ra-ken, *white*; De-yoh-he-ro, *place of rushes or flags*; De-yo-swe-ken, *outlet of the river*; and Ox-den-keh, *to the old place*. Some of these names are familiar in connection with recent places.

The Iroquois country was Akanishionegy, *land of the Konosioni*, as mentioned by the Seneca chief Canassatego, not the Onondaga of that name.

Ha-who-na-o is the Onondaga name for North America, which they thought a great island. Schoolcraft called it A-o-na-o.

Ka-noo'-no is *fresh-water basin*, according to Brant-Sero, who called it the name of New York harbor in Mohawk, thence applied to the city and State. Morgan gave Ga-no'-no as the Seneca form, but said the meaning was lost. A. Cusick recognized a reference to water, but gave no exact definition. Bruyas gave but two Mohawk words approaching this, one of which was gannonna, *to guard*, which might refer to soldiers on duty at the mouth of the Hudson. The other is gannona, *bottom of the water*, like the Canadian definition. It might also be corrupted from the Mohawk gannhoha or kanhoha, *a door*. This also would be appropriate to the port of New York, and resembles the name now used.

Before the Revolution the Iroquois called the American party was'-to-heh'-no, *people of Boston* or *Bostonians*, and this is their general name for our people still. The latter term was much used by the loyalists and the Indians adopted it. As the Iroquois had no labials Wasto was their nearest approach to the sound of Boston.

After Sullivan's campaign the Senecas called George Washington Honandaganis, *destroyer of towns*, and this has been the Iroquois name for all the presidents since. The Oneida form is An-na-ta-kau'-yes. Some French governors had the same name, and some Seneca chiefs were also thus called.

Zeisberger gave the Onondaga name of the Dutch in New York as Sgach-nech-ta-tich-roh-ne, *a people who came from across the*

water. One of their names for an Englishman was Tiorhaenska, because they dwelt where the morning began; that is, either in England or New England. A common name for Europeans was Asseroni, *makers of axes or knives*.

PENNSYLVANIA

A few Pennsylvania names are of interest as relating in some way to New York. Ashaagoon, *big knife or sword* is now the Iroquois name for Pennsylvania and the states farther south. This was first given to Virginia, and is thus mentioned in the conference of 1721: "Assarigoe, the name of the Governors of Virginia, which signifys a Simiter or Cutlas, which was given to Lord Howard, anno 1684, from the Dutch word Hower, a Cutlas." The Iroquois were fond of playing upon words, and hence came the well known term of Long Knives.

The proper name for the governors of Pennsylvania has the same character, as mentioned in the same conference: "Onas, which signifies a Pen in the language of the 5 Nations, by which name they call all the Governors of Pennsylvania, since it was first settled by William Penn." The Delawares used the name of Miquon, with the same meaning, but Zeisberger wrote it Migun.

Ach-wick, *brushwood fishing place*, is variously spelled. It was the name of a stream and early town where the Iroquois at one time kept a viceroy or half king.

Boucaloonce was also called Conawaago in 1758, near the New York line.

Casyonding creek was mentioned as an affluent of Allegany river in 1791, and was the Broken Straw.

Conewango creek was also mentioned that year.

Cayantha or the *cornfields*, was Cornplanter's town, apparently named from him.

Cheningue' of 1749 has been placed at Warren.

Coaquannock, *grove of tall pine trees*, is a name assigned to Philadelphia.

Conestoga, name of place and Indians, corrupted from Andastoeque', the ancient foes of the Iroquois, *people of the cabin poles*.

Doenasadago, near Conawago and on Conawago creek. Cornplanter's town of Onoghsadago was the same. Shenango is another

local name at the junction of Conewango creek and the Allegany.

Diahoga was Tioga, now Athens. This is from teyogen, *anything between two others*, or, as commonly used, teihohogen, *forks of a river*. Heckewelder gave a very erroneous definition of the word, saying: "Tioga is corrupted from Tiao'ga, an Iroquois word signifying a *gate*. This name was given by the Six Nations to the wedge of land lying within the forks of the Tioga (or Chemung) and North Branch—in passing which streams the traveler entered their territory *as through a gate*. The country south of the forks was Delaware country." The latter did not own it, but the Iroquois allowed them to live there.

Ga-na-ta-jen-go'-na, *big town*, was Zeisberger's Onondaga name for Philadelphia.

Ginashadgo. Cornplanter wrote from this in 1794, and it seems an erroneous form of the name of his town.

Goschgoschunk, mentioned in 1766, is now Tionesta. It seems to mean *ferrying place*.

Ingaren was a Tuscarora village destroyed at Great Bend in 1779.

Onochsae, *hollow mountain*; mentioned by Cammerhoff at Mehoppen. The name also occurs in New York, but in their travels the Iroquois placed many names in other states.

Osgochgo was mentioned by Spangenberg in his journey to Onondaga in 1745. It is now Sugar creek, and in 1737 Weiser called it Oscahu, *the fierce*.

Ostonwackin near the Ostona is another of these Iroquois names, derived from ostenra, *a rock*, one being prominent opposite the Indian village at Montoursville. Often written Otstonwackin.

Panawakee or Ganawaca was a Seneca town north of Tionesta in 1766. The latter form is the correct one, referring to *rapids*.

Paghsekacunk was 6 miles below Tioga in 1757. It was far above that place in 1766.

Quequenakee, *place of long pines*, is Heckewelder's name for Philadelphia.

"Scahandowana alias Wioming," was mentioned in 1755. The first is the Iroquois name, meaning *great plains*.

Senexe was the Iroquois name of the west branch of the Susquehanna.

Sheshesquin, a Delaware town below Tioga, destroyed in 1778. It has been called Calabash town, the word meaning the gourd used for rattles.

Shamokin, now Sunbury, was a noted place and the seat of the Iroquois viceroy Shikellimy. This was his Delaware name. Shamokin is derived from the Delaware schachamekhau, *eel stream*.

"Tsanogh alias Shamokin" was mentioned in 1755. It was also called Tsinaghsee, which was its Iroquois name.

Tenachshagouchtongu, *burnt house*, is a name for O'Beal's (Cornplanter's) town in 1794.

Tenkghanacke was as far above Wyoming as Fort Allen was below. Tunkhannock.

Tschochniade was the Iroquois name for Juniata river in 1752.

Washinta was the falls on the Susquehanna to which the Onondagas and Cayugas extended the protection of New York in 1684. This is a contraction of Tawasentha, the Mohawk word for *water-fall*.

Wyalusing, *home of the old warrior*. Luken defines it "Ye Great Big Old Man's creek, or Old Man's town." Reichel said that M'chwihilusing signified the *place of the hoary veteran*, from mihi-lusis, *an old man*. A noted mission. The Iroquois called it Gahontoto, *to lift the canoe* at the falls there.

Yoghroonwago, a Seneca town destroyed in 1779, by Brodhead.

Pennsylvania Indian names have had much attention, and as much of the province was subject to the New York Iroquois after 1675, their local names abound.

NEW JERSEY

Absecom, a beach 16 miles southwest of Little Egg Harbor. Schoolcraft derived this from wabisee, *a swan*, and ong, *place*.

Acquackinac was an Indian town on the Passaic, 10 miles north of Newark. Schoolcraft's fanciful derivation was from aco, *a limit*, misquak, *red cedar*, and auk, *stump of a tree*.

Ahasimus was opposite New York, and was sold in 1630. A tract north of this and reaching to Hoboken was sold the same year.

Amboy, from emboli, a place resembling a bowl or bottle, according to Heckewelder.

Apopalyck was a name of Communipaw in 1649.

Arissheck was Paulus Hook, now Jersey City. The island called Aressick, in New Jersey, was sold in 1630.

Arromsinck was sold by the Newesingh Indians in 1663.

Epating, in the rear of Jersey City, is from ishpa, *high*, and ink, *place*. Ruttenber makes this Ishpatink or Espating, *a high place*, applied to Snake Hill.

Gamonepa, the original of Communipaw, was mentioned in 1660, and was called Gemoenepa in 1674. It may be derived from che-maun, *a canoe*.

Hackinsack or Ackkinkashacky is defined by Ruttenber as the *stream that unites with another in low level ground*. Its chief was mentioned in 1655 and 1660, and the people earlier.

Hackingh, opposite New York, was sold with Hobocan in 1630, and Ruttenber unites them as Hoboken-hacking.

Haquequenunck or Aquackanonk was at Patterson.

Hobocan, now Hoboken, was sold in 1630. The name is usually referred to tobacco pipes, but means something *crooked* or *bent*. Hence Ruttenber thought it might here be defined as *crooked shores*. Schoolcraft said there was a prominent Dutch family of this name in Amsterdam in colonial days, but it is clearly an Indian name.

Mankackewachky is a name for Raritan Great Meadows.

Mingaghque was a Dutch village in Bergen in 1674.

Naosh, *point surpassing all others*, is Schoolcraft's name for Sandy Hook.

Narowatkongh was sold by the Newesingh Indians in 1663.

Passaic is from pakhsajek, *a valley*.

Pemrepogh, a Dutch village in Bergen in 1674.

Pompton, *crooked mouth*, is thus defined by Ruttenber, from the way in which the Ringwood and Ramapo flow into the Pompton.

Potpocka or Ramspook, according to Ruttenber, is a *river which empties into a number of round ponds*.

Raritan is a *forked* river, according to Ruttenber. The Raritans once lived at Wiquaeskeck, and had no chief in 1649. They abandoned their later lands because of floods and enemies.

Sankhicans, *fire workers*, were Indians on the west side of New York bay.

The Dutch were called Schwonnack, *people of the salt water*, in 1655. Their Iroquois name was Aseronni, *ax makers*.

Sheyickbi was a Delaware name for most of New Jersey. Heckewelder gave this as Schiechpi, *flat land bordering on the sea, or marshes*.

Totama, for Passaic falls, according to Ruttenber, was to sink or be forced down by the weight of water.

Wachtung, *mountain*. A range of hills 12 miles west of the Hudson.

Weehawken, *rows of trees*, with some reference to the Palisades.

CANADA

It seems well to note a few Canadian names bordering on New York or connected with its history, omitting some already mentioned.

A-ga-rit-kwas was an Iroquois name for the Hurons.

At-ti-gou-an-ton has been applied to Lake Huron, but is a national name.

Ca-na-ga-ri-ar-chi-o was the abandoned Huron country, north of Lake Erie, called Cahiquage or Sweege in 1701.

Ca-nes-se-da-ge was an Iroquois settlement near Montreal in 1699, called Canassadage, a castle of praying Indians in 1700. Stodert wrote it Conasadagah in 1750. It is usually rendered side hill, but is capable of other definitions.

Caugh-na-wa-ga, *at the rapids*, was another Mohawk village near the last. The name was carried from New York and was applied to the Indians living there.

De-se-ron-to, *the lightning has struck*, a place on the north shore of the Bay of Quinte', called after a Mohawk chief, once a great warrior.

De-tyo-de-nonh-sak-donh, *the curved building*, is St Catharine.

Ga-nan-o'-que in 1695 was mentioned as "Gannanokouy, six leagues from Fort Frontenac." It has been interpreted *wild potatoes*, and also rendered Kahnnonkwon, *meadow rising out of the water*.

Ga-na-ta-ches-ki-a-gon, a Cayuga village near Port Hope in 1671, but some place it near Bowmansville.

Ga-ne-i-ous, a Cayuga town of 1673, retains its name.

Ga-noun-kou-es-not, and Ka-nou-en-es-go were islands at Frontenac in 1674.

Ga-nu-as'-ke, a Cayuga village on the shore of Lake Ontario, near the River Trent, was called Ganeraske in 1673.

Hah-wen-da-ger-ha was a name the Mohawks applied to the Hurons after their overthrow, because they sought refuge on islands. This is derived from gahwendo, an *island*.

Hoch-e-la'-ga, the name by which Cartier designated a town on the island of Montreal. It is an Iroquois word, and Hough suggested its derivation from Oserake, a *beaver dam*. Atsaroguan, *the noise of many who are talking*, is quite as near as this, and might refer to the voice of the people or the roar of the rapids, but both words are conjectural.

Iroquois or Richelieu river had the first name because the Mohawks invaded Canada by this stream.

Ka-nack-ta-neng is a book imprint for the Lake of the Two Mountains near Montreal.

Ka-na-ti-och-ta-ge, a place where some Dowaganhaes settled in 1700, on the north shore of Lake Ontario near the Senecas.

Kat-si-da-gweh-ni-yoh, *principal council fire*. This is the Canadian Onondaga name for Ottawa city.

Ke-be-nong is the imprint for Quebec in Chippewa.

Ken-te or Quinte' was a Cayuga town of 1673, 12 leagues from Ganeraske, and probably on or near the site of Nappane.

Mis-si-sau'-ga. De la Potherie derived this from missi, *several*, and sakis, *mouths of rivers*, which is nearly correct. Others make it from missi, *great*, and sakiegun, *lake*.

Mo-ni-ang is the imprint for Montreal in the Nipissing dialect.

O-dish-kua-gu-ma, *people at the end of the water*, is the Ojibwa name for the Algonquins at the Lake of the Two Mountains, near Montreal.

Oh-ron-wa-gonh, *in the valley*, is Hamilton. As an imprint it appears as Oghroewakouh and Oghronwakon.

O-non-di-o was the name for the French governor, and from this Onontioke appears as an imprint for Paris.

O-pish-ti-ko-i-ats is the imprint for Quebec in Montagnais.

O-tin-a-o-wat-wa was an Iroquois village near Burlington bay, visited by La Salle in 1669, but Gallinée's journal places it at Grand river.

Skan-ya-da-ra-ti-ha, *on the other side of the water*, is a general name for Europe, applied to England in Canada.

Ta-ne-wa-wa, Iroquois village near Westover, Ontario, visited by Gallinée.

Tcho-jach-ni-age was on the north shore of Lake Ontario, near the Senecas.

Te-gi-a-ton-ta-ri-gon, *two rivers which reunite*. Early name for Quebec.

Te-i-o-ta-gi, Tiohtiaki and Tiohtake are book imprints for Montreal.

Tha-na-went-ha-go'-weh, *great stream falling*. Canadian Onondaga name for Niagara Falls.

Ti-och-ti-a-ge, Iroquois name for Quebec in Cammerhoff's journal, and thence Tiochtiagega for Frenchmen. It should be Montreal.

T'kah-eh-da-donk, *land barrier before the entrance*. Canadian Onondaga name for Hamilton.

To-ne-qui-gon creek near Fort Frontenac on Sauthier's map.

To-ronto or Tarento was a French post in 1687, and the "portage of Taronto" appeared.

Tsi-ka-na-da-he-reh, *property on a hill*, is Brantford.

Tsit-ka-na-joh, *floating kettle (money)*, is Ottawa.

Ty-on-yonh-ho-genh, *at the forks*. Paris, Ontario.

Un-non-wa-rot-she-ra-ko-yon-neh, *at the old hut*. Dundas.

Wa-wi-yat-a-nong or Wyastenong is the Ottawa book imprint for Detroit.

MISCELLANEOUS

New England names have little to do with New York Indian history. The Iroquois had names for their foes there, but not many for places. It will suffice here to say that Wastok appears as the imprint for Boston in a little Seneca book published by the Rev. Asher Wright in 1836. To this name is added tadinageh, *they live far away*. There is also the imprint of Mushauwomuk on an Algonquin book, for the same place, this being an early name for Boston, afterward contracted to Shawmut, and meaning *he goes by boat*.

A Mohawk book of 1813 has the imprint of Skanentgraksenge for Burlington, Vt. Several Canadian imprints have been given.

Among western names the Algonquins called Detroit Wawiyach-tenok, and the Iroquois termed it Tiughsaghrondy, both meaning *place of turning, or turned channel*.

Aragiske was a name for Virginia in 1686, but it was best known officially as Asaregowa, *big sword*. The Delawares also called the Virginians Mechanschiton, *long knives*.

The Iroquois called Roanoke river Konentcheneke.

Joquokranaegare was an official name for Maryland, used by them.

The Iroquois called the Potomac Kahongoronton, which might mean *to turn the canoe*. Heckewelder defines Potomac, *they are approaching by water, or in a canoe*.

Rather strangely he made the Mississippi, which is the *great river*, a derivation from Namaesi Sipu, *fish river*. In 1750 Cammerhoff was told that the Iroquois called it Zinotarista. D. Cusick said it "was named Ouau-we-yo-ka, i. e. a principal stream, now Mississippi." He made this Onauweyoka afterward, and this is better. Such errors are natural and frequent.

Appendix.

ADDITIONAL NAMES

CATTARAUGUS COUNTY

Ga-nyehs-sta-a-geh, *the hill of chestnuts*, according to Chief Cornplanter is the Seneca name for Perrysburg.

CHAUTAUQUA COUNTY

Dyoh-ge-oh-ja-eh, *grassy place*, is Cornplanter's name for Irving. Irving is at the mouth of the Cattaraugus creek and when first known to white men was a grassy plain where deer in great numbers fed.

CLINTON COUNTY

Saranac. Some Abenakis derive this from Salonack, *sumac buds*, but this is doubtful. More probably it is a corruption of S'nhălô'něk *mouth of a river*.

Sen-hah-lo-ne. The name given by Sabattis as the original of Saranac is more exactly S'nhălô'nek *entrance of a river into a lake*.

ERIE COUNTY

Dyo-a-his-tah, *place of a depot*, is the Seneca name for Angola.

Dyo-ne-ga-de-gus, *burning water*, is the Seneca for the mouth of Big Indian or Burning Spring creek. The name is so given because of the fissure from which a stream of natural gas issues and bubbles through the water. Burning Spring is an important landmark on the Cattaraugus Indian reservation.

Hey-ya-a-doh, *where all roads meet*, is Cornplanter's name and definition for North Collins.

Ka-oh-dot, *standing pole*, is the Seneca name for Brant Center, in allusion to the tall liberty pole which once stood in the public square.

You-a-goh, *place of the hollow*, is Taylor Hollow, an old settlement near Collins.

ESSEX COUNTY

Wahepartenie. Wawôbadenik, *white mountains*, is the Abenaki name for Mt Marcy and perhaps neighboring peaks.

FRANKLIN COUNTY

Ki-was-sa lake at Saranac Lake village. This means *a new word*, but may have been intended for another similar word meaning *a new boat*.

O-see-tah lake, *gray willows*. This is a new name for an expanse of water below Lower Saranac lake.

Po-kui-zas-ne is an Abenaki name for the Saint Regis reservation, probably a corruption of the Iroquois word. Sabattis however, said it meant *half shriek*, in allusion to battles there.

Po-kui-zas-ne-ne-pes is a similar name for Saint Regis lake and a variant of the name above.

Wa-sa-ba-gak, *clear water*, is the Abenaki name for Lake Clear.

HAMILTON COUNTY

Muk-wa-kwo-ga-mak, literally *bog lake*, is the term for a pond of that name.

Ni-gi-ta-wo-ga-mak is the Abenaki equivalent of Forked lake.

Pa-pol-po-ga-mak, *deceptive lake*, from the many bays in Raquette lake.

Pas-kan-ga-sik-ma, *side or branch pond*. Little Tupper lake.

Pa-te-gwo-ga-mak, Bog lake with the same meaning.

Pa-te-gwo-ga-ma-sik, an Abenaki name for Round pond.

Wi-lo-wi wa-jo-i ne-pes, is the Abenaki equivalent for Blue Mountain lake.

ONONDAGA COUNTY

Gar-no-gwe-yoh was a name for Onondaga lake given to A. B. Street by an Onondaga chief in 1847.

Oh-jees-twa-ya-na is Clark's name for the upper part of Butter-nut creek. It suggests Gis-twi-ah-na at Onondaga valley.

Oost-sta-ha-kah-hen-tah, *hole in the rock*. This is a cave at the quarry, commonly called the Cat Hole. It is the traditional place for killing and burying witches.

Te-wah-hah-sa, *road comes right across*. Bear mountain west of Cardiff.

ULSTER COUNTY

Sa-wan-ock was a tract which the people of New Paltz were allowed to purchase in 1683.

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New York State Museum

JOHN M. CLARKE, Director

Bulletin 113

ARCHEOLOGY 13

CIVIL, RELIGIOUS AND MOURNING COUNCILS AND CEREMONIES OF ADOPTION OF THE NEW YORK INDIANS

BY

WILLIAM M. BEAUCHAMP

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*New York State Education Department
Science Division, April 23, 1906*

*Hon. Andrew S. Draper LL.D.
Commissioner of Education*

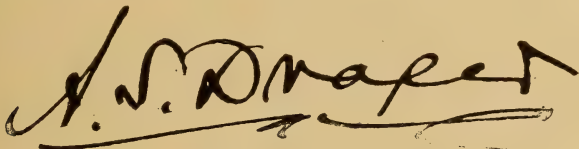
MY DEAR SIR: I beg to transmit herewith for publication, a bulletin on archeology entitled *Civil, Religious and Mourning Councils and Ceremonies of Adoption of the New York Indians* by Dr W. M. Beauchamp. This important contribution on archeology is one of the two final reports to be made to this division by the distinguished author.

Very respectfully yours

JOHN M. CLARKE

Director

Approved for publication this 23d day of April 1906

A handwritten signature in dark ink, reading "A. S. Draper". The signature is written in a cursive style with a long, sweeping underline that extends to the right.

Commissioner of Education



New York State Education Department

New York State Museum

JOHN M. CLARKE, Director

Bulletin 113

ARCHEOLOGY 13

CIVIL, RELIGIOUS AND MOURNING COUNCILS AND CEREMONIES OF ADOPTION OF THE NEW YORK INDIANS

BY

WILLIAM M. BEAUCHAMP

General nature of councils

Councils are a natural feature of human society. In a single family, living alone, the father may often assume all responsibility, but more commonly he will advise with the wife. Where two or more families are associated in one place, mutual consultations are the result. Make the families 100, and a few will represent the rest as a matter of convenience. Out of a great increase come courts, parliaments and senates. Even if the chief man of all becomes autocratic, he would still practically have a council for advice. The aborigines of the northern United States may sometimes have had absolute chiefs, but their power had no wide extent. In the main each organization was an oligarchy where a few ruled the tribe or nation. Some chief often had executive power, but most acts were those of a council. In some cases this had stated meetings, as with the Iroquois, but it could be called to consider special business.

For such calls wampum was used, with a tally stick attached to fix the date. The simple tribal council might do little to develop statesmanship, but Iroquois sagacity and eloquence were largely due to the annual or more frequent meetings of their five divisions, and the increasing outlook coming from these. When councils with the French, English and Dutch became frequent, there was a greater stimulus, and when distant tribes came to seek their favor or pay them tribute, they would not fail to become lofty in their bearing and farseeing in their plans.

While the great council of the Iroquois met periodically it was often summoned in extra session for special purposes. To obviate too frequent calls, they had the expedient of delegating powers. One might speak for another in councils, or sometimes the Onondagas might act for the whole. Local affairs were left to national councils, as in our general and state governments, those of general importance going to the grand council. In the latter case, the Onondagas, or others who might be present, sometimes held a preliminary meeting with messengers or ambassadors, not as a matter of formal business, but to learn the business, so as to be better prepared when the council assembled. Sometimes ambassadors consulted with a prominent chief, so that he might know the matter exactly, and guard against misunderstandings. It was no uncommon thing to secure his favor and aid by timely gifts. In such a case he was understood to be their representative and speaker. This the council failed not to remember.

Various councils had different names, and nationality affected this. The Senecas called a civil council Ho-de-os'-seh, *advising together*, while an Onondaga might term it Ka-hos'-ken, and sometimes Kah-hah, *where they have a light*. The names of other councils will appear under their proper heads.

While in some tribes war chiefs had a prominent place in councils, they had none in the national councils of the Iroquois, as such, and in some cases a sachem was supposed to be debarred by his office from taking part in war at all. This probably went no further than to give him exemption on high grounds, if he chose to avail himself of it. It at least showed that this people recognized in peace something far better than war. One of their own names for their confederacy was that of *Great Peace*, and though

they fought fiercely they always hailed peace as one of the greatest of blessings. The highest purpose of their great council was to remove every source of strife among themselves.

Charlevoix had most of his information from others, but speaks in high terms of Indian councils. He doubted whether women had all the influence which some claimed for them, but had been told that they deliberated first on whatever was to be proposed in council, to which they reported the result of this consultation.

The warriors likewise consult together, on what relates to their particular province, but can conclude nothing of importance which concerns the nation or town; all being subject to the examination and controul of the council of elders who judge in the last resource. It must be acknowledged, that proceedings are carried on in these assemblies with a wisdom and a coolness, and a knowledge of affairs, and I may add generally with a probity, which would have done honour to the areopagus of Athens, or to the senate of Rome, in the most glorious days of those republics; the reason of this is, that nothing is resolved upon with precipitation; and that those violent passions, which have so much disgraced the politics even of Christians, have never prevailed amongst the Indians over the public good What is certain, is, that our Indians are eternally negotiating, and have always some affairs or other on the tapis: such as the concluding or renewing of treaties, offers of service, mutual civilities, making alliances, invitations to become parties in a war, and lastly, compliments of condolence on the death of some chief or considerable person. All this is performed with a dignity, an attention, and I may add, with a capacity equal to the most important affairs, and theirs are sometimes of greater consequence than they seem to be: for those, who are deputed for this purpose, have commonly secret instructions. *Charlevoix*, 2:26-28

The councils here considered are the civil, religious and mourning councils, those for adoption and those for bewailing the dead without reference to the new relations of the living. Among the Iroquois the Grand Council represented the whole confederacy, and treated of peace and war, or any questions affecting general interests. This had at first a fixed number of members, and met at Onondaga annually. The minor matters of war parties were left to the war chiefs. This great council often had long sessions, and the council fire was never extinguished; the embers were simply covered. The chiefs of each nation composing this council were the civil rulers of their own nation, and were elective by hereditary

right in certain clans. Each of these clans also had had its own council, regulating tribal affairs. Two clans often met in council on matters concerning themselves.

The religious council is modern and has nothing to do with the religious feasts. Strictly it is not a council, though the people are summoned to attend. There is no discussion of any kind, but his appointed successor, or other preacher, relates the revelation made to the peace prophet over a century since. Each day, after this is done, dances follow but only as a means of enjoyment.

The condolence, or mourning council, commenced with the death of the founders of the Iroquois League, and its twofold purpose is to lament the dead and replace them with living chiefs. Properly it gathers representatives of all the nations, but its work is executive, not that of consultation. It does not choose chiefs but installs them.

The ancient dead feast had some relation to this, and had many remarkable features among the Hurons, which were soon laid aside in New York. Yet the Iroquois formally mourned the deaths of important persons in each nation, and the chiefs came as a body to express sympathy and offer comfort. One and another spoke, but no business appeared. The nation or the village alone had part in this.

The council for adoption is also treated here, varying much in character. Adoption and the giving of a name might take place in any civil council and was often attended with debate and ceremony. In important cases a general council might agree on the name to be bestowed. In such case there would be a formal announcement, without the ceremonies usual at other times. In other cases a national council or a family would agree on the name, and this would be bestowed with attendant speeches and songs. Still further, any person might bestow a name and then the ceremony would vary with his taste.

All these are considered as a class here because they have no religious observances properly belonging to them, differing essentially from those festivals which embody acts of worship. They are not all strictly councils, but have somewhat their character. Morgan calls the most striking of those remaining a mourning council. The Indians uniformly term it a condolence. Mourning

is its great feature, but then chiefs and people are gathered to perform a great duty, with mutual agreement. In this sense it is a council, and it may go as far as to depose chiefs or refuse to instal them. On account of its antiquity and prominence a full account is given here. It has a great importance in tracing the history and character of the Iroquois League.

Character and power of chiefs

The idea of reviving the dead in the person of some one living was a common one among the Indians south and east of the Great Lakes, but it took somewhat different forms. Among the Iroquois it was shown in the adoption of captives in the place of those deceased, who assumed all the duties and privileges of the one dead, but there was an official resuscitation, the new chief taking his predecessor's name and office, but not his family relations. Among the Algonquins he was considered to be the dead actually alive again. The Relation of 1639 describes this in Canada.

The savages have a custom of resuscitating or making their friends revive, particularly if they were men of distinction among them. They make some other bear the name of the deceased; and behold the dead man resuscitated and the grief of the relatives entirely gone. Observe that to the name given in a great assembly or feast, they add a present which is made on the part of the relatives or friends of the one whom they have revived, and he who accepts the name and the present is obliged to take care of the family of the deceased so well that the wards call him father.

In the Relation of 1644, there is a full account of the installation of an Algonquin chief in Canada, probably much like that of the same family in New York. There was a master of ceremonies with assistants, who arranged the presents and prepared the new chief's seat. Two officers were sent for him and conducted him to the place where his old robe was removed and a fairer one put on him. Wampum was put about his neck and a calumet and tobacco in his hand. Another richly dressed chief acted as herald and proclaimed the object of the ceremony.

It is a question of resuscitating one dead, and of bringing to life a great captain. Thereupon he names him and all his posterity, he describes the place and manner of death, then turning toward the one who is to succeed him, he raises his voice: "Behold him," he

says, "covered with his beautiful robe. This is no longer the one you were accustomed to see these days past, who was named Nehat. He has given the name to another savage, he is called Etovait . . . Look at him as the true captain of this nation; it is he whom you are to obey, it is he to whom you are to listen, and whom you are to honor."

The presents to visiting chiefs were then named and distributed and this was followed by songs, dances and a feast. Before the feast the new chief modestly said he was not worthy to bear the name of one so great and good, and afterward declared what he would try to do. The Jesuits noted a similar thing among the Hurons, who were of the Iroquois family. The Relation of 1642 says:

No name is ever lost; so when some one of the family has died, all the relatives assemble and deliberate together which among them shall bear the name of the deceased, giving his own to some other relative. He who takes a new name enters also upon the burdens which belong to it, and so he is captain, if the deceased was so. This done they restrain their tears, they cease to weep for the dead, and place him in this way in the number of the living, saying that he is resuscitated and has taken life in the person of the one who has received his name, and has rendered him immortal. So it happens that a captain never has any other name than his predecessor . . . Each nation makes its presents, which according to custom, are differently qualified. Some making their present say that they are taking the arm of the deceased, in order to draw him from the tomb; others that they are supporting his head for fear that he may fall back. Another always making some new present, will add still more freely, that he gives him arms to repel his enemies. And I, a fourth will say, I strengthen the earth under him, so that during his rule it can not be destroyed.

Among the Iroquois the election of principal chiefs is by clans and families. As the father is not of the same clan as the son, he has no voice in his election, but the mother has. The nominating power is in the woman, though subject to general consent. In the Iroquois League all clans were not represented in the Grand Council, though three always were. The Mohawks and Oneidas, the most recent comers in New York and thus of the purest stock, had but these three clans of the Bear, Wolf and Turtle. In both, their nine councilors were equally divided among the three. The three earlier resident nations had added to their numbers from

prior migrants or conquests and so had more clans. Those added after the confederacy was formed long had no representation, the number being made permanent in a measure. Most of these principal chiefs had assistants, distinguished yet as those who stand behind. In treating of this, Mr Hale was often perplexed by the name of the Ball clan, which is but another for one division of the Turtle tribe. In modern condolences one woman often has the sole nomination of a chief, but where several are to be consulted the subject may be canvassed up to the latest moment, and thus I have seen them running from house to house. The passage of time has brought some variation in representation. It is clear also that at times there have been more than 50 Iroquois sachems, but the additional ones probably had a somewhat different character and may have been the result of temporary needs. They do not appear in the condoling song, and may be classed as pine tree chiefs.

Of the power of principal chiefs, commonly called sachems, we have different accounts. Roger Williams said:

Their Government is Monarchicall . . . A Prince's house . . . is farre different from the other house, both in capacity or receipt; and also the finenesse and quality of their Mats . . . Beside their generall subjection to the highest *Sachims*, to whom they carry presents, and upon any injury received, and complaint made, their Protectors will revenge it . . . The most usuall Custome amongst them in executing punishments, is for the *Sachim* either to beat, or whip, or put to death with his own hand, to which the common sort most quietly submit; though sometimes the *Sachim* sends a secret Executioner, one of his chieftest Warriours to fetch of a head.

This was among the Algonquins of New England, and the Jesuits gave a similar account in Canada in 1611.

There is the Sagamo, who is the eldest of some powerful family, who is also consequently the chief and conductor of this. All the young people of the family are at the table and in the suite of this one; it is for him also to keep some dogs for the chase, and some canoes for travelers, and provisions and reserves for bad times and journeys. The young people wait upon him, hunt, and pass their apprenticeship under him, unable to own anything before being married.

In southern New York many chiefs had little authority. A Dutch account says:

In each village, indeed, is found a person who is somewhat above the others, and commands absolutely when there is war and when

they are gathered from all the villages to go on the war path. But the fight once ended, his superiority ceases . . . There is some respect paid to those in authority amongst them, but these are no wise richer than the others. There is always so much ado about them that the chief is feared and obeyed as long as he is near, but he must shift for himself. There is nothing seen in his house more than in those of the rest. *O'Callaghan. Doc. Hist. 3:30*

Later Dutch accounts are much the same, but give Algonquin chiefs somewhat better houses and several wives. Records of treaties and sales, however, show permanent and great authority. Loskiel said that among the three tribes of the Delawares the chief belonged to the tribe over which he presided, but was chosen by chiefs of the other two. They installed him, condoling the mourners and giving his name. They also exhorted the young people, addressed his wife, and charged him with the duties of his office, singing the speeches and confirming them with belts.

"A Captain is the Chief's right hand. He must undertake everything committed to him by the Chief." There is a strong resemblance to the Iroquois condolence throughout. Among the latter nations were those called Wa-ka-neh-do-deh, or *pine tree chiefs*, who hold their office from their goodness or ability and can not be deposed. "Their roots are in heaven."

The Onondaga name for chief is Ah-go-ya-ne, closely resembling Agouhanna, which Cartier gave as the chief's title at Hochelaga (Montreal) in 1535. The Onondagas call a principal chief Ho-yah-nah ha-sen-no-wah'-neh, *good man with big name*. A war chief is Ho-sken-ah-ka-tah, *big man with a load of bones on his back*. Morgan names the Seneca war chiefs in a similar way, Ha-seh-no-wa'-neh, *elevated name*, like the second Onondaga word. The sachems, as a class, were Ho-yar-na-go'-war, *counselors of the people*, and a civil council was Ho-de-os'-seh, *advising together*. In early days Agoianders were the nobility, and the space was wide between chiefs and people in late colonial time.

Charlevoix noted that chiefs were elected among the Algonquins, but among the Hurons the office was hereditary in a sense, as it still is among the Iroquois. This often caused inconvenience through minors.

The noblest matron in the tribe or in the nation chuses the person she approves of most, and declares him chief. The person who is to govern must be come to years of maturity; and when the hereditary chief is not as yet arrived at this period, they appoint a regent, who has all the authority, but which he holds in name of the minor. These chiefs generally have no great marks of respect paid them, and if they are never disobeyed, it is because they know how to set bounds to their authority. *Charlevoix, 2:24*

Several instances of minor chiefs are recorded in colonial documents, and in 1895 a 5 year old boy of the Onondaga Bear clan was publicly made a chief. As such he will attend councils, but will have no voice or vote in them until of fit age.

Mr Chadwick carefully inquired how Iroquois chiefs were nominated in Canada, comparing several accounts with the following results.

The right of nomination vests in the oldest near female relative of the deceased chief, that is, the oldest of a class composed of his maternal grandmother and great aunts, if living, but if none of those are living, then the oldest of a class composed of his mother and her sisters (daughters of the mother's mother), or if none of these, then of his sisters, daughters of his mother, and if these also are wanting, then of his nieces, daughters of his mother's daughters; and if all these fail, then the right passes to collateral relatives of his mother's totem, and if there are none of these, no nomination can be made, and the chiefship becomes extinct. The nominator consults with the two next senior women, ascertained by the same order, and classification of the family is thus made. It does not seem very clear what occurs if the three do not agree . . . If a chiefship fails in consequence of the family to which it belongs becoming extinct, either in the person of a nominator, or of a qualified nominee, the Great Council has power to transfer the chiefship to another family (preferably one which is, or is considered to be akin to the extinct family), in which a chief is then nominated by the senior woman and her associates, and assumes the title in the usual manner, whereupon the succession goes in that family. *Chadwick, 36-38*

Of original titles of the Five Nations in Canada 11 have thus become extinct, and the sixth nation has there but four out of its 13 chiefs. Most of those in New York keep their offices filled.

The line of descent was often through the woman and always so among the Huron-Iroquois. Charlevoix said "Among the Huron

nations the women name the counsellors, and often chuse persons of their own sex," probably alluding to another established feature. As a body they were entitled to representation in the council and government of the nation. In New York the governesses several times signed treaties, claiming a right in all land questions.

July 17, 1742, a Seneca deputation was at Montreal and gave to Governor Beauharnois "a present from the Women of the Council; they request you to endow their Tortoises with sound, so as to be able to rouse themselves when they are performing their ceremonies." In 1753 Duquesne said the Five Nations had sent "the Ladies of their Council to Sieur Marin, to inquire of him, by a Belt," whether his purpose was peace or war.

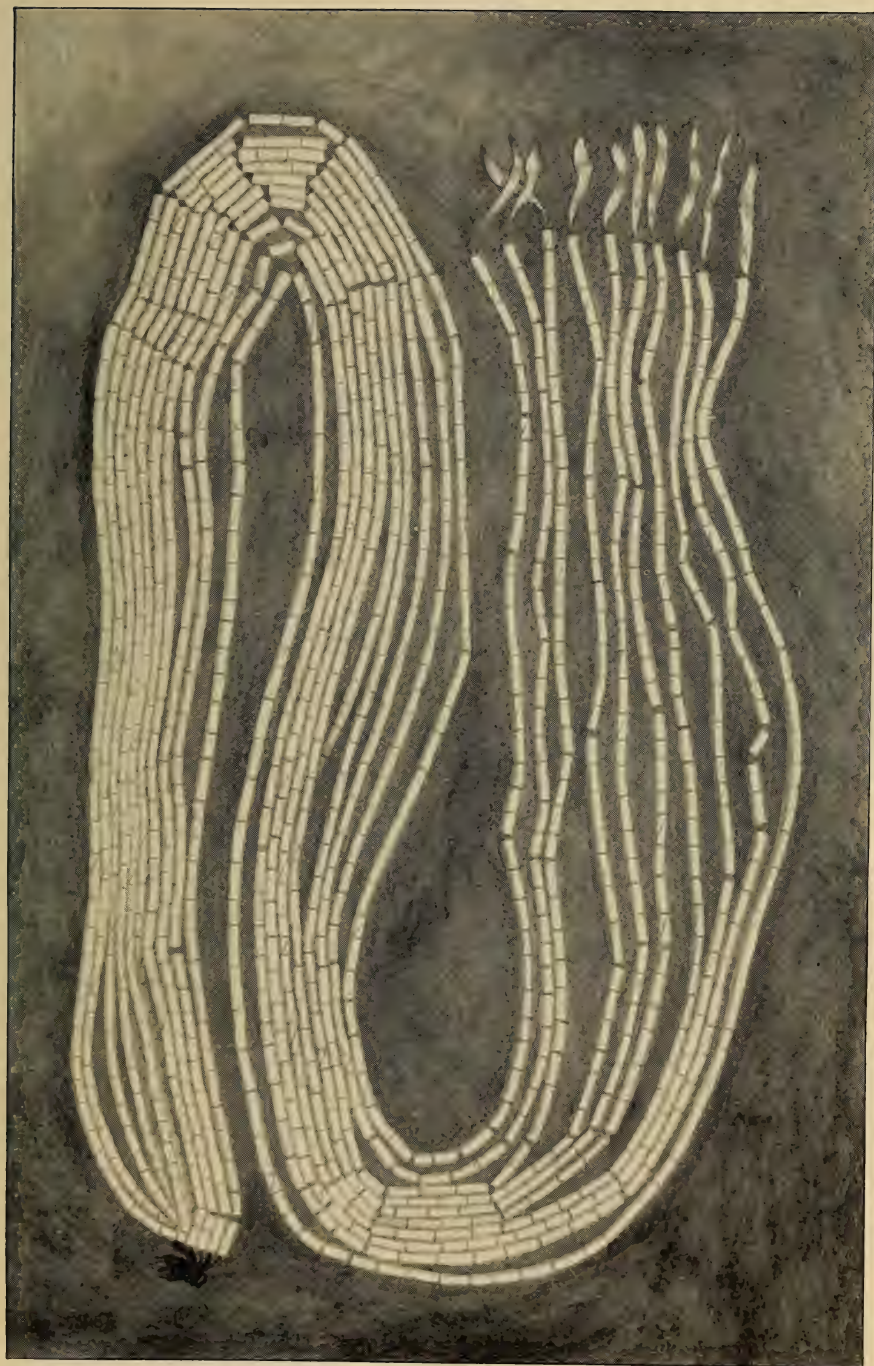
Among the strange stories of the Iroquois which the Jesuits credited before they knew them better, was one of the Oneidas in 1641:

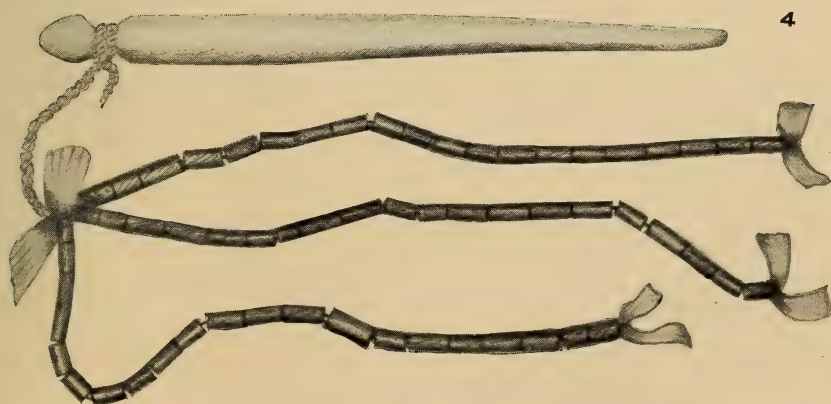
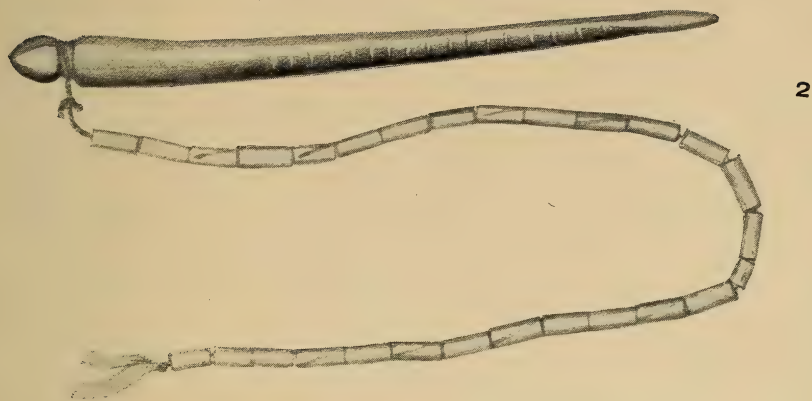
The men and women there manage affairs alternately; so that if there is a man who governs them now, after his death it will be a woman, who during her life time will govern them in her turn, except in what belongs to war; and after her death it will be a man who takes anew the management of affairs.

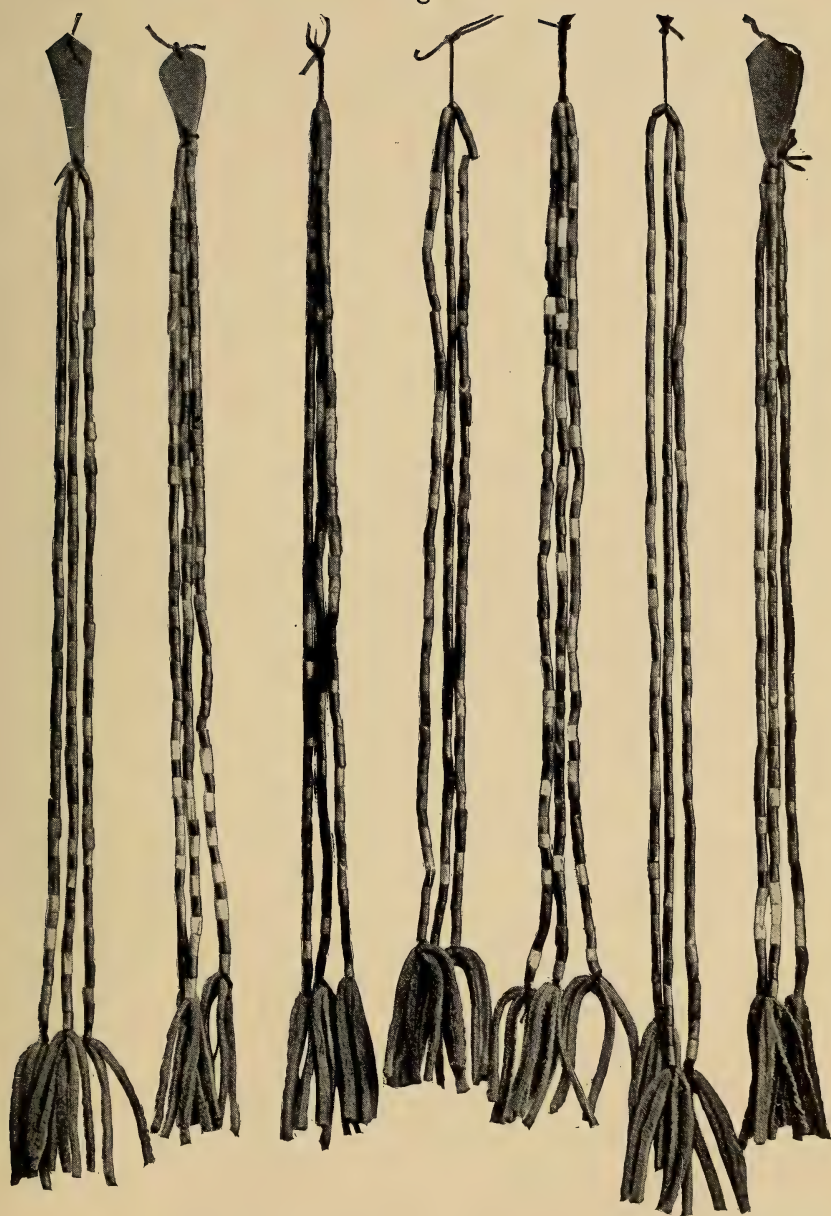
In later days, however, there were many instances of female government among the emigrant Iroquois and Delawares, and the *sunk squaws*, or queens are oftener mentioned in early colonial documents, in New England and southern New York.

Wampum in councils

Councils were called by wampum belts or strings, and speeches were made on these in the council itself. In a monograph on wampum, these usages have been fully described, and will not be recounted now. Figure 1, however, shows the 10 long strings of white wampum used in the religious council, which is exposed throughout the preaching. Figure 2 is the white wampum used to call this council, and its tally stick attached. The notches, showing the date of council, are removed daily till the time arrives. Then the invited parties appear and return the wampum. Figure 3 is a similar string of purple wampum, used in calling a mourning council or condolence for raising a secondary or war chief. It is looped and shows the customary tally stick. Figure 4 has three







short strings of purple wampum tied to the stick, one end of each being left free. This calls a condolence for a principal chief. Figure 5 shows the seven bunches used in the condolence, to be mentioned later. There are other appropriate strings used in this, but less conspicuously. In the present scarcity of that article a little wampum has to go a great way, and it is long since belts have appeared at councils of any kind.

The condoling council

The ceremony of lamenting deceased chiefs and installing others is termed a condolence by the Six Nations; in Onondaga Ho-te-neko-kah-na'-wax, in the Seneca dialect Hen-nun-do-nuh'-seh. Changed as it is, it preserves interesting and antique features. Wampum calls the council and is used in the ceremonies. The old songs are sung and addresses made, while the recital of the original chiefs' names and virtues is a prominent feature. The elder brothers, the Mohawks, Onondagas and Senecas still condole the other three, or are comforted by them. No festal music is heard, no drums or rattles, for there is no rejoicing till the places of the dead are filled, the horns again put on.

The writer has attended several of these condolences, publishing accounts of some, and Mr Horatio Hale has given a good account of one in Canada, while the usual songs appear in his *Iroquois Book of Rites*, the original and translation side by side. A fine Canadian copy of most of the songs is in the writer's hands and will be used here, partly because it varies somewhat from Hale's version, and partly because the words are divided into syllables. It is from the same original. There are several versions known, differing but little. All copies of the longer song are in the Mohawk as most suited for singing. The numbers used are a mere convenience.

As the Oneidas and Cayugas have no reservations or council house in New York, these are bound to them for condolences, the owners becoming visitors for the time being. In any case the condoling brothers meet at some distance and send notice of their approach. When ready they march on, with a low chant, that of the roll call, find their afflicted friends by the wayside fire, return the invitation wampum and sing a sympathetic hymn.

This wayside fire, which interrupts the roll call song, preserves an old custom: that of welcoming official visitors at some distance from the town. For ordinary purposes this meeting might once have been at the line of the clearing, and the song welcoming the visitors is now called *At the Wood's Edge*. For convenience most of the songs appear together here, as in the Indian copy used, and references will be made to them. They are not in due sequence in this. As these songs are now known to but few Indians, an expert chief is often loaned to conduct the ceremony for one or both parties, as in ancient times.

The song *At the Wood's Edge* is full of gratitude that their friends have escaped every peril while on their mission of love, and ends with a list of early villages of the three principal clans. At the council house all business is to be duly completed, and there the horns are to be taken off the dead chief's grave. The horns are as significant of power to the Iroquois as to the ancient Hebrew. When the song ends at the fire and the invitation wampum has been returned, all form a procession and go to the council house. The mourners silently lead the way, as being the hosts; the visitors follow, singing the roll call, and in the council house each party takes its proper end. There the opening ceremony called *The Old Way of Mutual Greeting*, is sung by the visitors, in which the old and familiar modes of restoring the afflicted to a sound condition are gone through.

Until the curtains are hung the succeeding songs are by one person, who walks to and fro as he utters the long and monotonous chant. Those behind the curtains are quite different.

The laws which their ancestors established are recalled, the means they took to strengthen the long house or league. As of old the long list of the original 50 chiefs is chanted in one song, with some words regarding each one. The three great clans and some early towns belonging to them are mentioned. The chiefs themselves are grouped in classes. In this song the *Haii* is repeated hundreds of times, but is mostly omitted in Hale's version. As sung it is the most prominent feature, and is expressive of joy or sorrow according to the tone, as with some of our ejaculations. Hennepin said: "There was an Iroqueuse captain who, one day wanting his bowl, entered into the town of Montreal in Canada, crying 'Hai! hai!'"

which in their language is the sign of peace; he was received with many caresses of kindness." A meaning more in accordance with the mourning council may be found. In describing the Huron feast of the dead in 1636, Brebeuf said:

At the end of the feast, as a compliment to him who had entertained them, they imitated, as they say, the cry of the souls, and issued from the cabin crying *haée, haé*, and reiterated this cry of the souls all the way. This cry, say they, comforts them greatly; otherwise this burden, though but of souls, would weigh heavily on the back, and cause them a pain in the side for the rest of their lives.

The names of the chiefs vary much in the several dialects, and due allowance must be made for their being sung in Mohawk, as is the custom. These songs go on almost continuously up to a certain stage, full of lamentations, and concluding with the declaration that they are dejected in their minds. The several songs of this part follow as they are written, the Mohawk and translation on opposite pages.

Oghentoh Karihzwateghkongh. Deyoghnyukwarakdah Radiyats

- 1 O-nen wen-ni-se-ra-dé, wa-ka-tye-ren-ko-wa.
De-sa-wen-na-wen-ra-de ne-ken de-yor-ho-ton,
De-sa-ha-his-oe-ne-ne don-wen-rats-ta-nyon-ne
Ne-ne-ken de-ka-ron-wah-nyon.
- 2 Te-sat-kah-toh-se-ron-tye ro-na-den-nos-hen-tonh-kwe
Yon-kwen-ni-konh-ta-kwen-neh konh-yen-ne-tah-kwen.
Na-ka-di-kenh na-yo-ya-ne-ra-tyeh ne sa-ni-kon-rah?
Da-sat-ka-tho-seh-ron-neh ra-di-ya-na-ron-nyon.
- 3 On-kwa-shots-he-ra-shon-kenh-hah; ne-ok det-ka-no-rons
Ne-she-kon a-yo-yenh-kwa-ro-ta-keh
Tsi-ra-di-roh-ton-kwa-kwe. Ne ka-di-kenh na-yo-ya-ne-ra-tye
Ne sa-ni-kon-ra de-sa-ka-se-ren-ton-nyon-ne?
- 4 Ni-ya-wen-ko-wa ka-di non-wa o-nen sken-nen-ji
Thi-sa-ya-dir-heh-on. O-nennon-wa ouh-se-ron-nih
Deh-nih-roh-kwa-yen. Ha-se-kenh ok thi-wa-kwe-kon
De-yo-nen-nya-de-nyon ne-ne Kon-ner-hon-yon:
- 5 I-ih ens-ke-ri-wa-ton-de. Ken-yot-nyon-kwa-ra-don-nyon,
Ne-o-ni ken-yot-da-ka-ra-hon, ne-o-ni ken kon-ti-fagh-so-don.
Ne-dens ah-e-sa-ya-tye-nen-don, kon-yen, ne-tagh-kwen,
Ne-o-ni ken-kagh-ne-ko-nyon ne-dens ah-e-sa-ya-tye, nen-don,
- 6 Kon-yen-ne-tagh-kwen, ne-o-ni ken wa-se-ra-ka-do-da-ne-seh
Ken de-wa-sa-da-yenh-a Ka-non-sak-ta-tyeh.
Ni-ya-de-wegh-ni-se-ra-ke yon-kwa-ka-ron-ny;
O-nih-dat-konh yagh de-ka-kon-son-degh
- 7 Ogh-son-do-ra-ko-wagh ne-dens ah-e-sa-ya-tye-nen-tonh
Kon-yen-ne-dagh-kwen. Ni-ya-wen-ko-wa ka-di non-wa
O-nenh sken-nenh-ji tha-de-sar-ha-di-ya-kon.
Ha-se-ken ka-no-ron tsi-na-ya-wen-on
- 8 Ne-ne ha-e-sah-ha-hi-yen-nyen-hon, ne-ne a-ya-ko-tye-ren-hon.
Ha-ya-ka-wenh: Is-sy tye-ya-da-ke-ronh,
Ak-wa de-ya-ko-na-ka-ron-ton. A-ya-ka-we-ron
Ogh-non-ne-kenh ni-yo-tye-ren-ha-tye, ne kon-yen-ne-dagh-kwen.
- 9 Ro-di-ri-wi-son onh-kwa-sots-he-ra,
Ne-ne ro-nenh: Ken hen-yon-data-jis-da-yen-hagh-se.
Ken-de-yogh-nyon-kwa-rak-da egh-ten-yon-da-di-den-ra-nyon
Ogh-rih-ho-konh-a. Ken-sa-ne yes-ho-di-ri-wa-yen

The preliminary ceremony, called, At the Wood's Edge

- 1 Greatly startled now have I been today
By your voice coming through the woods to this clearing.
With a troubled mind have you come
Through obstacles of every kind.
- 2 Continually you saw the spots where they met,
On whom we depended, my children
How then can your mind be at ease?
Ever you saw their footprints,
- 3 Those of your forefathers. And even now
Almost might the smoke have been seen
Where together they smoked. How can your mind
Then be at ease, when weeping you come on your way?
- 4 Great thanks, therefore, we give, that safely
You have arrived. Now then together
Let both of us smoke. For all around indeed
Are hostile powers, which are thinking thus:
- 5 I will frustrate their plans. Here are many thorns,
And here falling trees, and here the wild beasts wait.
Either by these might you have died, my children,
Or here by floods might you have been destroyed,
- 6 My children; or here by the hatchet
Raised in the dark, outside the house.
Every day by these are we wasting away.
Or by deadly and invisible
- 7 Disease might you have been destroyed,
My children. Great thanks, therefore now,
That safely you have traversed the forest.
For painful would have been the results
- 8 If you had perished by the way, or startled
One had said: Lo! bodies are lying yonder;
Yea, and those of chiefs! And they would think
In dismay, it was startling, my children.
- 9 Our forefathers made the rule,
And they said: Here shall they kindle a council fire,
Here at the forest's edge, they will condole each other
With very few words. But they have referred

- 10 Egh-non-weh o-ri-wa-kwe-kon ya-den-ka-ri-wen-da-se-ron,
 Ne-ne a-kwah den-yon-da-tya-to-se-ron-ko. Ne-o-ni ne ro-nenh:
 E-tho-non-weh yen-yon-ta-te-nonts-hi-neh,
 Ka-nak-ta-kwe-ni-yo-keh yen-yon-da-ti-de-ron.
 O-neuh ka-dy i-se se-we-reughs-kwe sat-hagh-yon-nih-shon:
- 1 Kar-he-tyon-ni. Ogh-ska-wa-se-ron-hon.
 Gea-ti-yo. O-nen-yo-te, Deh-se-ro-kenh.
 Degh-ho-di-jen-ha-ra-kwen. Ogh-re-kyon-ny.
 Te-yo-we-yen-don. E-tho ne ni-wa ne a-kot-hagh-yon-ni-shon.
- 2 O-nen ne-ne she-ha-wah de-ya-ko-da-ra-keh
 Ra-nyagh-dengh-shon: Ka-negh-sa-da-keh.
 On-kwe I-ye-de. Wagh-ker-hon. Ka-hen-doh-hon. Tho-gwen-
 yah.
 Kagh-hi-kwa-ra-ke. E-tho ne-ni-wa ne ra-nya-den-shon.
- 3 O-nen-ne-ne ja-da-deh-ken rogh-ske-re-wa-ke:
 De-ya-o-kenh. Jo-non-de-seh.
 Ots-kwi-ra-ke-ron. Ogh-na-we-ron.
- 4 O-nen ne-ne ough-wa-keh-hagh-shonk-a: Kar-ha-wen-ra-dongh.
 Ka-ra-ken De-yo-he-ro. De-yo-swe-ken.
 E-tho ni-ka-da-ra-kegh ne o-righ-wa-ka-yongh.

Onen nene tsinikawennakeh; dewadatenon wehron,
 Oghhendoh karilhwadeghkon, radiyats: Ohkiok
 Nahoteuh denyondate non we ronkwe. Tokah enyahiron:

- 1 Kon-yen-ne-dagh-kwen, o-nen-wegh-ni-se-ra-de
 Yon-kwat-ken-ni-son. Ra-wen-ni-yoh
 Ra-wegh-ni-se-ron-nih. Ne-on-wa-ken-wen-teh
 Yon-kwat-ken-ni-son ne-ne tsi-ni-yoh-neh-ra-kwa
- 2 Tsi-ne-sa-ya-da-wen. O-nen ongh-wen-ja-konh
 Ni-yon-sa-kah-ha-we ji-non-weh na-de-kagh-kagh-ne-ron-
 nyongh-kwe.
 A-kwah ka-dy o-ka-se-ra-kon tha-de-tyat-regh-kwa-ne-kenh.
 O-nen-ka-dy ya-kwen-ronh, wa-kwen, nyon-kogh-de
- 3 O-kagh-se-ry, a-kwah ka-dy ok-sken-nen
 Tha-den-segh-sat-kagh-ton-nyon-he-ke, Nok-o-ny ka-nek-he-re
 De-yoh-sih-ha-ra-onh ne sa-hon-da-kon. O-nen ka-dy
 Wa-tya-kwagh-si-ha-ra-ka wa-ah-kwa-de-yen-donh

- 10 Yonder all business to be finished in full,
 There taking off the horns. And they said:
 Thither shall they be led by the hand,
 And placed in the principal seat.
 Now then, our friends of the Wolf clan:
- 1 Kar-he-tyon-ni. Ogh-ska-wa-se-ron-hon.
 Gea-ti-yo. O-nen-yo-te. Deh-se-ro-kenh.
 • Degh-ho-di-jen-ha-ra-kwen. Ogh-re-kyon-ny.
 Te-yo-we-yen-don. This comprehends the Wolf clan.
- 2 Now then, thy children, the two bands
 Of the Turtle clan: Ka-negh-sa-keh.
 On-kwe-i-ye-de. Wagh-ker-hon. Ka-hen-doh-hon. Tho-gwen-
 yoh.
 Kagh-hi-kwa-ra-ke. This comprehends the Turtle clan.
- 3 Now then, thy brothers of the Bear clan:
 De-ya-o-kenh. Jo-non-de-seh,
 Ots-kwi-ra-ke-ron. Ogh-na-we-ron.
- 4 Now these were added of late: Kar-ha-wen-ra-dongh.
 Ka-ra-ken. De-yo-he-ro. De-yo-swe-ken.
 Ox-den-keh. Such is the extent of the Bear clan.
 Such were the clans in ancient times.
-

Now these are the words of mutual greeting,
 The opening ceremony, called the old way
 Of mutual greeting. Then one will say:

- 1 My children, now this day
 We are met together. God
 Has appointed this day. Now this day
 We are met, because of the solemn event
- 2 Which is now our lot. Now into the earth
 Has he been borne to whom we always looked.
 Even in our tears then together let us smoke.
 Now then, we say, we wipe away
- 3 The falling tears, so that peacefully
 You may look around. And then we think
 Something stops up your ears. Now then
 With care have we removed this hindrance

- 4 Tsi-sa-ron-ka-tah, ka-dy na-ya-wenh ne sken-nen
 Then-sat-hon-de-ke enh-tye-wen-ni-ne-ken-neh.
 Nok o-ny ka-nek-he-re de-yogh-sih-ha-ra-onh
 De-sa-nya-do-kenh. O-nen ka-dy, ho-ne ya-kwen-ronh:
- 5 Wah-tya-kwah-sih-ha-ra-ko, a-kwah ka-dy ok sken-nen
 Then-de-se-wen-ni-ne-ken-ne den-de-wa-de-te-nongh-whe-ra-don.
 O-nen a-re o-yagh, kon-yen-ne-dagh-kwen. Ne-ne ka-don
 Yoh-ne-rah-kwa ji-ne-sa-ya-da-wen. Ni-ya-de-wegh-ni-se-ra-keh
- 6 Sa-nek-he-renh-onh ra-di-ko-wa-nenghs-kwe. Ongh-wen-ja-konh
 Ni-yes-ka-haghs; ken o-ny ro-digh-sken-ra-kegh-de-taggh-kwe,
 Ken o-ny san-hegh-tyen-se-ra, ne o-ny sa-de-re-se-rah.
 A-kwagh ka-dy ok o-neh-kwengh-da-ri-hen
- 7 Thi-sen-ni-kwa-ken-rye. O-nen ka-dy ya-kwen-ronh
 Wa-kwa-ne-kwengh-da-ro-ke-wa-nyon ji-sa-nak-de
 Ogh ka-dy nen-ya-wen-ne se-wegh-ni-se-rat-hagh
 A-kwah ok sken-nen then-yen-seh-sen-ni-ko-denh
 To-ka-rah ni-wen-ni-se-ra-ke, sken-nen
 Then-ka-nak-di-yoh-ha-ke den-sat-ka-tonh-nyon-se-keh.

Ya-yak ni Ka-ren-na-keh

- 1 Ka-ya-ne-renh des-ke-nongh-we-ron-neh;
 2 Khe-ya-da-wenh des-ke-nongh-we-ron-neh;
 3 O-yen-kon-donh des-ke-nongh-we-ron-neh;
 4 Wa-kon-nyk-ih des-ke-nongh-we-ron-neh;
 5 Ron-kegh-sot-hagh ro-di-righ-wa-keh,—
 6 Ron-kegh-sot-hagh ji-yat-thon-dek.
- Enskat ok enjerennokden nakwa onaken, nyarekweh
 Enyonghdentyonkoh kanonghsakonghshon, enyaiironh:
- 1 A-i Rax-hot-thā-hyh! O-nen ka-jat-thōn-dek
 O-nen en-yonts-da-renh ne ye-tsi-ya-dē-reh!
 Nē ji-ō-nenh wa-ka-righ-wa-kā-yon-neh
 Nē se-wa-righ-wi-sa-ān-ong-kwe ne ka-ya-ne-reng-h-kō-wah.
 A-ya-wenh-ens tō-kengs-ke dā-on-da-ya-koht-onh-de-keh.
- 2 Na-i Rax-hot-tha-hyh! Ne-ken-ne i-se-wenh:
 En-ya-ko-dengh-the-neh ne nogh-nah-ken
 En-ya-ka-on-ko-dagh-kwe.
- 3 A-i Rax-hot-tha-hyh! Onen non-wa
 Ka-thongh-non-weh that-kongh-kogh-dagh-kwa-nyon
 Ji-dengh-nonh ni-tha-righ-wa-ye-ra-thaggh-kwe.

- 4 To your hearing; easily then, it may be,
 You will hear the words to be said.
 And also we think there is a stoppage
 In your throat. Now therefore, we also say,
- 5 We remove the obstruction, so that freely
 You may speak in our mutual greetings.
 Now another thing, my children. I say this
 Of the solemn event which has happened. Every day
- 6 You are losing your great men. Into the earth
 They are borne; also the warriors;
 Also your women, and your grandchildren as well;
 So that in the midst of blood
- 7 You are sitting. Now therefore, we say,
 We wash the blood stains from your seat,
 So that it may be for a time
 That happily the place may be clean
 For a few days, where pleasantly
 You rest and are looking all around.

Six tunes of the hymn

- 1 The League I come again to greet and thank;
 2 The kindred I come again to greet and thank;
 3 The warriors I come again to greet and thank;
 4 The women I come again to greet and thank;
 5 My forefathers,— what they established,—
 6 My forefathers,—hearken to them.

The last verse is sung yet again, while he walks to and fro in the house, and says:

- 1 Hail, my grandsires! Now hearken
 While we weep and cry to you!
 Because that has grown old
 Which you established, the Great League.
 We hope that they may hear.
- 2 Hail, my grandsires! Thus ye have said:
 Those are to be pitied who in later days
 Shall pass through this life.
- 3 Hail, my grandsires! Even now
 I may fail in going through the ceremony
 As they were wont to do.

- 4 A-i Rax-hot-tha-hyh! Neji-o-nenh
 Wa-ka-righ-wa-ka-yon-neh se-wa-righ-wi-sa-an-ong-kwe
 Ne ka-ya-ne-renh-ko-wah. Ye-tsi-se-wat-kon-se-rah-kwa-nyon
 Onh-wenh-ja-kon-shonh ye-tsi-se-wa-ya-da-ke-ron,
 Ne se-wa-righ-wi-sa-an-ong-kwe ne ka-ya-ne-reng-ko-wah.
- 5 Ne sa-ne-kenh ne i-seh-wenh ne e-renh ni-yen-hen-we
 Ne en-yo-ri-wa-da-tye ne ka-ya-ne-renh-ko-wah.

- Eghnikon enyerihwawethahrhoh, are enjondernoden
 Enskat enjerennokden, onen ethone enyaky hetste onen
 Are enjondentyonko kanonhsakonhshon, enyaironwahhy:
- 1 A-i Rax-hoht-tha-hyh! O-nen jat-thon-dek
 Ka-dy non-wah ji-ni-ha-di-ye-renh,—
 O-rih-wa-kwe-kon ne de-ho-di-ya-do-reg-thonh,
 Ne-ne ro-ne-ronh ne en-yo-nongh-sagh-ni-rats-ton,
- 2 A-i Rax-hoht-tha-hyh! Ne-ne ro-nenh:
 O-nen non-wah we-de-wa-yen-nen-da-ne;
 We-de-wen-na-ke-ragh-da-nyon;
 Wa-di-de-wen-na-ka-ron-don-nyon.
- 3 O-nen a-reh o-yah egh-de-sho-di-ya-do-reh-donh,
 Ne-ne ro-nenh: Ken-ki-shen-nen-ya-wen-nenh.
 Agh-shonh thi-yen-ji-de-wa-tyen-se-ke
 O-nok en-jon-kwa-nek-he-ren. Ne-ne ro-nenk:
 Ken-ki-ne-nen-ya-wen-wen-ne.
 Agh-shonh den-ya-ko-kwen-hon-dongh-se-he,
 O-nok den-jon-da-de-na-ka-ron-da-koh.
 Do-ka ok ya-da-ya-ko-na-ka-ron-da-tye
 Ne onh-wen-ja-konh ni-ya-onh-sa-ka-ha-weh.
- 4 A-i Rax-hoht-tha-hyh! Ne-ne ro-nenh:
 Da-e-de-wenh-he-yeh onh-teh, ne-ok ya-da-ya-ko-na-ka-ron-da-tye
 Ongh-wen-ja-kon ni-ya-onh-sa-ka-ha-weh.
- 5 O-nen a-re o-yah egh-des-ho-di-ya-do-re-tonh.
- 6 Na-i Rax-hoht-tha-hyh! Ne-ne ro-nenh:—
 Ne yoh-nongh-sagh-ni-rats-thon. Ne-ne do-nenh:
 Do-kah ken-en-yon-da-tya-wengh-da-te,
 Ne-kenh Ka-ren-ya-kegh-ron-donh-ah
 Ne na-ya-ko-ston-deh ne na-yeh-nya-sa-ken-ra-da-keh;

- 4 Hail, my grandsires! Even now
 That has become old which you established,
 The Great League. Ye have it as a pillow
 In the ground where together ye are laid,
 This Great League which you established,
 5 Though you said in far future times
 This Great League would endure.
-

In this way an end will be made here, and the hymn is sung again, and then they will finish the hymn, and then he is to go on again, walking in the house and saying as follows:

- 1 Hail, my grandsires! Now listen and hear
 Therefore now what they did,—
 All the rules on which they agreed.
 Those they chose to strengthen the House.
 2 Hail, my grandsires! This they said:
 Now then we have finished;
 We have performed the rites;
 We have put on the horns.
 3 Now again another thing they considered,
 And this they said: Thus it may happen;
 We may have scarcely reached home
 When another loss may come. They said:
 This then shall be done.
 As soon as a chief is dead,
 Even then shall the horns be taken off.
 For if invested with horns
 He is borne away to the grave.
 4 O, my grandsires! This they said:
 We might all die, if invested with horns
 He is borne away to the grave.
 5 Then again another thing they determined.
 6 Hail my grandsires! They said:
 This will strengthen the House. They said:
 If any one should be secretly killed,
 And hidden away among fallen trees,
 Because of the neck being white,

Ne-kenh ro-nenh: Ken-ki-ne nen-ya-wen-neh:
 Ken-den-yet-hi-ren-tyon-ni-deh ne kan-hongh-dak-deh
 De-wagh-sa-da-yengh-ah.

- 7 O-nen a-re o-yagh egh-de-ji-se-wa-ya-do-re-donh,
 Ne-ne i-se-wenh: Yah-ongh-deh de-yo-ya-ne-reh
 Ne ken-we-de-wa-yen, ne-onh-wah en-ye-kenh
 Ne non-kwa-de-re-se-ra; ne ka-di-kenh ni-ya-kogh-swat-hah
 Ne a-kwe-konh ni-tya-ka-we-non-tonh
 Ne ken-yoh-te-ra-nen-te-nyonh-ah. Ne en-yon-tye-ren-ji-ok
 Ne ken don-sa-ye-da-neh a-kwah en-ya-ko-ne-wa-ron-tye,
 O-nok en-ye-ro-wa-non-don ogh-ni-ya-wenh-onh
 Ne-ken de-ye-ren-tyu-nih; ne ka-di-ken nen-ya-ko-ra-neh
 Nen-ye-ri-wa-nen-donh a-ka-reh o-nenh en-ya-ko-d-ken-seh.
 O-nok-nah ent-hagh-wa-da-se-hon na-ko-ni-kon-rah,
 O-nen a-re ne-eh en-jon-kwa-ka-ron-ny.
- 8 O-nen a-re o-yah egh-des-ho-ti-ya-do-regh-donh;
 Ne-ne ro-nenh: Ken-ki-neh nen-ya-wen-neh.
 En-de-wagh-negh-do-da-koh, ne ska-renh-he-se-ko-wah—
 Ne en-wa-dongh-wen-ja-det-ha-reh, egh-yen, de-wa-sengh-te
 Tyogh-na-wa-tegh-ji-honh, kah-thongh-deh thi-yen-ka-ha-we;
 O-nen-dengh-nonh den-ti-de-wagh-negh-do-ten,
 O-nen-dengh-nonh yagh-non-wen-donh
 Thi-ya-on-sa-ye-ken non-kwa-te-re-se-ra.
- 9 O-nen a-re o-yah egh-des-ho-ti-ya-do-regh-donh.
 Ne-ne ro-ne-ronh: Ne en-yo-nongh-sagh-ni-rats-ton.
 Ne-ne ro-nenh: O-nen we-de-wa-wa-yen-nen-da-neh;
 Ne we-de-wen-na-ke-ragh-da-nyon. Ne do-kah-no-kenh ongh-
 wa-jah
 En-jon-kwa-nek-he-renh. Kenh ka-dy ne nen-ya-wen-neh:
 Ken en-de-wagh-na-tats-he-ro-dar-ho ne-ken ka-na-ka-ryon-ni,
 De-yon-hongh-do-yen-dongh yen-de-wa-nagh-sengh-deh,
 Ne ken-ni-ka-nagh-ses-hah. Ne en-ye-ha-ra-koh ne ka-ne-kah
 Ne a-ko-ni-konh-kah-deh. Ne en-wa-donh
 Ok ji-yo-da-ken-rok-de ne tha-den-ye-da-neh
 Togh-ha-rah nen-tye-wen-ni-ne-ken-neh
 Ne en-jon-da-de-ni-kongh-kets-koh
 Ne en-ye-ni-konh-kwengh-da-ra-keh.
 O-nok-na en-je-ye-wen-da-neh,
 Ne yen-jont-ha-hi-da ne ka-ya-ne-renh-ko-wah.

This they said: Thus shall it be done:
 We will place it by the wall of the house
 Where the shadow always falls.

- 7 Now again another thing you considered,
 And you said: Perhaps it is not well
 That we leave this here, lest it should be seen
 By our grandchildren who are troublesome,
 Looking and searching everywhere,
 Into every crevice. People will be startled
 At their returning in great consternation,
 Asking what has happened?
 Why is this lying here? For they will continue
 Asking till they learn what they seek.
 At once will they be shaken in mind,
 And thus again will trouble be caused.

- 8 Now again another thing they decided,
 And said: This shall be done.
 We will pull up a pine — a great and lofty tree —
 And will make a deep hole, and drop this thing
 In a swift stream, to be carried out of sight;
 Then will we replace the pine tree,
 And then never afterward
 Will our grandchildren see it again.

- 9 Now again another thing they determined.
 They said: This will strengthen the House.
 They said: Now we have finished;
 The rites we have performed. Soon, perhaps,
 A loss may come. Then this shall be done:
 We will hang a pouch upon a pole,
 Dropping in some mourning wampum,
 Some small strings. It will be taken
 Where they are suffering. It will be allowable
 To stand by the fireplace,
 And to speak a few words,
 Giving comfort to the minds
 Of those who are mourning,
 And then will they be consoled,
 And will follow the great law of peace.

- 10 O-nen ka-dy i-se ja-da-kwe-ni-yoh
 Ne Ka-nongh-syon-ny, *De-ka-na-wi-dah*;
 Ne degh-se-ni-wen-ni-yoh, ne ro-ha-wah, *O-dats-he-deh*;
 O-nen ne-né yes-ho-do-nyh, ne *Wa-tha-do-dar-hoh*;
 O-nen ne-ne yes-ho-ha-wah, *A-kah-en-yonh*;
 O-nen ne-ne yes-ho-do-nyh, *Ka-nya-da-ri-yoh*;
 O-nen ne-ne yes-ho-na-ra-se, *Sha-de-ka-ron-yes*.
- 11 O-nen ne-ne ongh-wa-keh-hagh-shonh-hah,
 Ye-jo-de-nah-sta-hé-reh ne kagh-nagh-sta-ji-ko-wah.

Yenonhsenh-dethah Karennah

- | | | |
|---|---------------------------------------------|-----------------------|
| 1 | Haii haii haii haii, O-nen jat-hon-dek. | Haii haii. |
| | “ Se-wa-rih-whi-sa-an-ongh-gwe. | “ |
| | “ Ka-ya-ne-renh-ko-wah. | “ |
| | “ O-nen wa-ka rih-wa-ka-yon-ne. | “ |
| 2 | “ O-nen ne-ok ne, | “ |
| | “ Jo-ska-wa-yen-don | “ |
| | “ Ye-ji-se-wa-nen-ya-da-ryon | “ |
| | “ Ne se-wa-rih-whi-sa-an-ongh-gwe | “ |
| 3 | “ Ye-ji-se-wah-ha-wi-tonh | “ |
| | “ Ye-ji-se-wen-nits-ka-rah-gwa-nyon | “ |
| | “ A-gwah ne-ok-ne | “ |
| | “ Ska-hen-de-yen-don | “ |
| 4 | “ haii haii. Ne-thoh ye-ji-se-wa-non-wa-ra- | |
| | da-ryon | “ |
| | “ Se-wa-rih-whi-sa-an-ongh-gwe | “ |
| | “ Ye-ji-se-wah-ha-wi-tonh | “ |
| | “ Ye-ji-se-wat-gon-se-ragh-gwa-nyon. | |
| | | Haii haii, haii haii. |
| 5 | “ Se-wa-rih-whi-sa-an-ongh-gwe | “ |
| | “ Ka-ya-ne-reng-ho-wah. | “ |
| | “ O-nen Ka-dy | “ |
| | “ Jat-hon-de-nyunk! | “ |
| 6 | “ Ja-da-gweh-ni-yo-shonh | “ |
| | “ Ne <i>De-Ka-ri-ho-kenh</i> (1) | “ |
| | “ Jat-hon-de-nyunk! | “ |
| | “ Ja-da-gweh-ni-yo-shonh | “ |

- 10 Now then, thou who wert the lawgiver
 Of the Ka-nongh-syon-ny, *De-kan-a-wi-dah*;
 With the joint lawgiver, his son, *O-dats-he-deh*;
 And then again his uncle, *Wa-tha-do-dar-hoh*;
 And then again his son, *A-kah-en-yonh*;
 And then again his uncle, *Ka-nya-da-ri-yoh*;
 And then again his cousin, *Sha-de-ka-ron-yes*.
- 11 And then in later times
 The great building had additions.

Song called the Roll Call of all the Chiefs

- | | | |
|---|-------------------------------------------|-------------|
| 1 | Hail, hail, hail, hail, Now listen, | Hail, hail. |
| | “ You who completed the work, | “ |
| | “ The Great League | “ |
| | “ Now it has become old. | “ |
| 2 | “ Now indeed, | “ |
| | “ It is a wilderness again | “ |
| | “ Ye are laid in your graves, | “ |
| | “ Ye who completed the work. | “ |
| 3 | “ Ye have taken it with you. | “ |
| | “ Ye have it as a pillow | “ |
| | “ And indeed there is nothing | “ |
| | “ But a waste place again. | “ |
| 4 | “ There ye have taken your minds with you | “ |
| | “ Ye who completed the work. | “ |
| | “ Ye have taken it with you. | “ |
| | “ Ye have it as a pillow. Hail, hail. | “ |
| 5 | “ Ye who completed the work. Hail, hail. | “ |
| | “ The Great League. | “ |
| | “ Now then | “ |
| | “ Continue to listen! | “ |
| 6 | “ Ye who were rulers. | “ |
| | “ Thou, <i>De-ka-ri-ho-kenh</i> . (1) | “ |
| | “ Continue to listen! | “ |
| | “ Thou who wert ruler. | “ |

7	Haii haii	Ne <i>A-yonh-wha-thah</i> . (2)	Haii haii.
	"	Jat-hon-de-nyunk!	"
	"	Ja-da-gweh-ni-yo-shonh	"
	"	Ne <i>Sha-de-ka-ri-wa-teh</i> (3)	"
8	"	haii haii, haii haii. Ne-thoh na-te-jonh-neh!	"
	"	Se-we-de-rih-wak-ha-ongh-gwe.	"
	"	Se wa-rih-whi-sa-an-ongh-gwe.	"
	"	Ka-ya-ne-renh-g-wah.	"
9	"	Jat-hon-de-nyunk!	"
	"	Ja-ta-gweh-ni-yo-shonh.	"
	"	Ne <i>Sha-ren-ho-wa-neh</i> . (4)	"
	"	Jat-hon-de-nyunk!	"
10	"	Ja-ta-gweh-ni-yo-shonh.	"
	"	Ne <i>De-yoen-heh-gwenh</i> . (5)	"
	"	Jat-hon-de-nyunk!	"
	"	Ja-ta-gweh-ni-yo-shonh.	"
11	"	Ne <i>Ogh-ren-re-go-wah</i> . (6) Haii haii,	"
	"	Ne-thoh na-te-jonh-neh.	"
	"	Se-wa-te-rih-wak-ha-ongh-gwe.	"
	"	Se-wa-rih-whi-sa-an-ongh-gwe.	"
12	"	Ka-ya-ne-renh-go-wah. Haii haii	"
	"	Jat-hon-de-nyunk!	"
	"	Ja-ta-gweh-ni-yo-shonh.	"
	"	Ne <i>De-hen-na-ka-ri-neh</i> . (7)	"
13	"	Jat-hon-de-nyunk!	"
	"	Ja-ta-gweh-ni-yo-shonh.	"
	"	Ne <i>Agh-sta-wen-se-ront-hah</i> . (8)	"
	"	Jat-hon-de-nyunk!	"
14	"	Ja-ta-gweh-ni-yo-shonh	"
	"	Ne <i>Sho-sko-ha-ro-wa-neh</i> . (9) Haii haii	"
	"	Ne-thoh na-te-jonh-neh!	"
	"	Se-wa-te-rih-wak-ha-ongh-gwe.	"
15	"	Se-wa-rih-whi-sa-an-ongh-gwe.	"
	"	Ka-ya-ne-renh-go-wah. Haii, haii,	"
	"	I-se se-ni-ya-ta-gwe-ni-yoh-gwe.	"
	"	Ja-tat-ha-wak.	"
16	"	Se-ni-rih-whi-sa-an-ongh-gwe. Haii, haii	"
	"	Ka-ya-ne-renh-go-wah.	"

7	Hail, hail. Thou, <i>A-yonh-wha-thah</i> . (2)	Hail, hail.
	" Continue to listen!	"
	" Thou who wert ruler.	"
	" Thou, <i>Sha-de-ka-ri-wa-teh</i> . (3)	"
8	" hail, hail, hail, hail. What was the roll of you.	"
	" You who were joined in the work	"
	" You who completed the work.	"
	" The Great League	"
9	" Continue to listen!	"
	" Thou who wert ruler.	"
	" Thou, <i>Sha-ren-ho-wa-neh</i> . (4)	"
	" Continue to listen!	"
10	" Thou who wert ruler.	"
	" Thou, <i>De-yoen-heh-gwenh</i> . (5)	"
	" Continue to listen!	"
	" Thou who wert ruler.	"
11	" Thou, <i>Ogh-ren-re-go-wah</i> . (6)	"
	" That was the roll of you,	"
	" Ye who were joined in the work.	"
	" Ye who completed the work.	"
12	" The Great League. Hail, hail	"
	" Continue to listen!	"
	" Thou who wert ruler.	"
	" Thou, <i>De-hen-na-ka-ri-neh</i> . (7)	"
13	" Continue to listen!	"
	" Thou who wert ruler.	"
	" Thou, <i>Agh-sta-wen-se-ront-hah</i> . (8)	"
	" Continue to listen!	"
14	" Thou who wert ruler.	"
	" Thou, <i>Sho-sko-ha-ro-wa-neh</i> . (9) Hail, hail	"
	" That was the roll of you.	"
	" You who were joined in the work.	"
15	" You who completed the work.	"
	" The Great League. Hail, hail,	"
	" Ye two were principals.	"
	" Father and son.	"
16	" Ye two completed the work. Hail, hail,	"
	" The Great League. " "	"

	Haii haii Ne de-se-ni-ye-nah.	Haii haii.
	“ Se-ni-non-syn-ni-tonh. Haii, haii,	“
17	“ O-nen ka-dy,	“
	“ Jat-hon-de-nyunk!	“
	“ Ja-ta-gweh-ni-yo-shonh.	“
	“ Ne <i>O-dats-he-deh.</i> (10)	“
18	“ Jat-hon-de-nyunk!	“
	“ Ja-ta-gweh-ni-yo-shonh	“
	“ Ne <i>Ka-non-kwen-yo-tonh.</i> (11)	“
	“ Jat-hon-de-nyunk!	“
19	“ Ja-ta-gweh-ni-yo-shonh.	“
	“ Ne <i>De-yoh-ha-kwen-deh.</i> (12) Haii, haii,	“
	“ Ne-thoh na-te-jonh-neh.	“
	“ Se-wa-de-rih-wak-ha-ongh-gwe.	“
20	“ Se-wa-rih-whi-sa-an-ongh-gwe.	“
	“ Ka-ya-ne-renh-go-wah. Haii, haii,	“
	“ Jat-hon-de-nyunk!	“
	“ Ja-ta-gweh-ni-yo-shonh	“
21	“ Ne <i>Sho-non-ses.</i> (13)	“
	“ Jat-hon-de-nyunk!	“
	“ Ja-ta-gweh-ni-yo-shonh.	“
	“ Ne De-ho-na-o-ken-agh. (14)	“
22	“ Jat-hon-de-nyunk!	“
	“ Ja-ta-gweh-ni-yo-shonh	“
	“ Ne Hah-tya-den-nen-tha. (15) Haii haii	“
	“ Ne-thoh na-te-jonh-neh.	“
23	“ Se-wa-de-rih-wak-ha-ongh-gwe	“
	“ Se-wa-rih-whi-sa-an-ongh-gwe.	“
	“ Ka-ya-ne-renh-go-wah.	“
	“ Jat-hon-de-nyunk!	“
24	“ Ja-ta-gweh-ni-yo-shonh.	“
	“ Ne Te-wa-ta-hon-ten-yonh. (16)	“
	“ Jat-hon-de-nyunk!	“
	“ Ja-ta-gweh-ni-yo-shonh.	“
25	“ Ne Ka-nya-dagh-sha-yenh. (17)	“
	“ Jat-hon-de-nyunk!	“
	“ Ja-ta-gweh-ni-yo-shonh.	“
	“ Ne Hon-wah-tsa-don-neh. (18) Haii haii	“

	Hail, hail. Ye two aided each other.	Hail, hail.
	" Ye two founded the House. Hail, hail,	"
17	" Now therefore,	"
	" Continue to listen!	"
	" Thou who wert ruler.	"
	" Thou, O-dats-he-deh. (10)	"
18	" Continue to listen!	"
	" Thou who wert ruler.	"
	" Thou, <i>Ka-non-kwen-yo-tonh</i> . (11)	"
	" Continue to listen!	"
19	" Thou who wert ruler.	"
	" Thou, <i>De-yoh-ha-kwen-deh</i> . (12) Hail, hail,	"
	" That was the roll of you.	"
	" You who were joined in the work.	"
20	" You who completed the work.	"
	" The Great League. Hail, hail,	"
	" Continue to listen!	"
	" Thou who wert ruler.	"
21	" Thou, <i>Sho-non-ses</i> . (13)	"
	" Continue to listen!	"
	" Thou who wert ruler.	"
	" Thou, <i>De-ho-na-o-ken-agh</i> . (14)	"
22	" Continue to listen!	"
	" Thou who wert ruler.	"
	" Thou, <i>Hah-tya-den-nen-tha</i> (15) Hail, hail	"
	" That was the roll of you.	"
23	" You who were joined in the work.	"
	" You who completed the work.	"
	" The Great League.	"
	" Continue to listen!	"
24	" Thou who wert ruler.	"
	" Thou, <i>Te-wa-ta-hon-ten-yonh</i> . (16)	"
	" Continue to listen!	"
	" Thou who wert ruler.	"
25	" Thou, <i>Ka-nya-dagh-sha-yenh</i> . (17)	"
	" Continue to listen!	"
	" Thou who wert ruler.	"
	" Thou, <i>Hon-wah-tsa-don-neh</i> . (18) Hail hail	"

26	Haii haii	Ne-thoh-na-te-jonh-neh.	Haii haii.
	"	Se-wa-te-rih-wak-ha-ongh-gwe,	"
	"	Se-wa-rih-whi-sa-an-ongh-gwe.	"
	"	Ka-ya-ne-renh-go-wah. Haii haii	"
27	"	Egh-ye-sa-ton-nih-shen :	"
	"	Jat-hon-de-nyunk.	"
	"	Ja-ta-gweh-ni-yo-shonh.	"
	"	Ne <i>A-do-dar-hoh</i> . (19)	"
28	"	Jat-hon-de-nyunk.	"
	"	Ja-ta-gweh-ni-yo-shonh.	"
	"	Ne <i>O-neh-sengh-hen</i> . (20)	"
	"	Jat-hon-de-nyunk !	"
29	"	Ja-ta-gweh-ni-yo-shonh.	"
	"	Ne <i>Teh-hat-kagh-dons</i> . (21)	"
	"	Jat-hon-de-nyunk !	"
	"	Wa-hon-tenh-non-te-ron-tye.	"
30	"	Ja-ta-gweh-ni-yo-shonh.	"
	"	Ne <i>Ska-nya-da-ji-wak</i> . (22)	"
	"	Jat-hon-de-nyunk !	"
	"	Ja-ta-gweh-ni-yo-shonh.	"
31	"	Ne <i>A-we-ken-yat</i> . (23)	"
	"	Jat-hon-de-nyunk !	"
	"	Ja-ta-gweh-ni-yo-shonh.	"
	"	Ne <i>De-ha-yat-kwa-yen</i> . (24)	"
32	"	Ne-thoh na-te-jonh-neh.	"
	"	Yes-ho-ha-wak :	"
	"	Ro-gwa-ho-ko-wah.	"
	"	E-thoh ka-ge-ron-da-gwe.	"
33	"	Ne ka-ni-kongh-ras-hon.	"
	"	Ne <i>Ho-non-wi-reh-tonh</i> (25)	"
	"	Ne-thoh na-te-jonh-neh.	"
	"	E-thoh yes-ho-ton-nyh.	"
34	"	Te-ka-da-ra-geh-neh	"
	"	Ne <i>Ko-wen-nen-sen-tonh</i> . (26)	"
	"	Jat-hon-de-nyunk !	"
	"	Ja-ta-gweh-ni-yo-shonh.	"
	"	Ne <i>Ha-rir-honh</i> . (27)	"
	"	Ne-thoh na-te-jonh-neh.	"

26	Hail, hail. That was the roll of you.	Hail, hail.
	“ You who were joined in the work.	“
	“ You who completed the work.	“
	“ The Great League. Hail, hail,	“
27	“ These were his uncles :	“
	“ Continue to listen !	“
	“ Thou who wert ruler.	“
	“ Thou, <i>A-do-dar-hoh</i> . (19)	“
28	“ Continue to listen !	“
	“ Thou who wert ruler.	“
	“ Thou, <i>O-neh-sengh-hen</i> . (20)	“
	“ Continue to listen !	“
29	“ Thou who wert ruler.	“
	“ Thou, <i>Teh-hat-kagh-dons</i> . (21)	“
	“ Continue to listen !	“
	“ These were as brothers henceforth.	“
30	“ Thou who wert ruler.	“
	“ Thou, <i>Ska-nya-da-ji-wak</i> . (22)	“
	“ Continue to listen !	“
	“ Thou who wert ruler,	“
31	“ Thou, <i>A-we-ken-yat</i> . (23)	“
	“ Continue to listen !	“
	“ Thou who were ruler,	“
	“ Thou, <i>De-ha-yat-kwa-yen</i> . (24)	“
32	“ That was the roll of you.	“
	“ Then his son :	“
	“ He is the great Wolf.	“
	“ There were combined	“
33	“ The many minds.	“
	“ Thou, <i>Ho-non-wi-reh-tonh</i> . (25)	“
	“ That was the roll of you.	“
	“ These were his uncles.	“
34	“ Of the two clans.	“
	“ Thou, <i>Ko-wen-nen-sen-ionh</i> . (26)	“
	“ Continue to listen !	“
	“ Thou who were ruler.	“
35	“ Thou, <i>Ha-rir-ronh</i> . (27)	“
	“ That was the roll of you.	“

Haii haii. Wah-hon-den-non-de-ren-tye.

Haii haii.

- “ Jat-hon-de-nyunk !
- 36 “ Ja-ta-gweh-ni-yo-shonh.
- “ Ne *Hoh-yunh-nyen-nih.* (28)
- “ Jat-hon-de-nyunk !
- “ Ja-ta-gweh-ni-yo-shonh.
- 37 “ Ne *Sho-deh-gwa-seh.* (29)
- “ Jat-hon-de-nyunk !
- “ Ja-ta-gwe-ni-yo-shonh.
- “ Ne *Sha-ko-ken-heh.* (30)
- 38 “ Ne-thoh na-te-jonh-neh.
- “ E-thoh ni-ya-wen-onh.
- “ Ka-rih-wa-ka-yonh.
- “ Shi-ho-na-de-wi-ra-ra-tye.
- 39 “ Deh-ho-di-da-ra-geh.
- “ Ra-go-wa-nenh.
- “ Ne *Sch-ha-wih.* (31)
- “ E-thoh wa-o-rongh-ya-ron-nyon.
- 40 “ Rogh-sken-ra-kegh-de-go-wah
- “ Ra-go-wa-nenh.
- “ Teh-ho-tya-da-ka-ro-renh.
- “ Ne *Ska-naa-wah-tih.* (32)
- 41 “ Ne-thoh na-te-jonh-neh.
- “ Yes-ho-ha-wak.
- “ Jat-hon-de-nyunk !
- “ Ja-ta-gweh-ni-yo-shonh.
- 42 “ Ne *De-ka-ea-yonh.* (33)
- “ Yes-ho-na-da-de-kenh.
- “ Jat-hon-de-nyunk !
- “ Ja-ta-gweh-ni-yo-shonh.
- 43 “ Ne *Tsi-non-da-wer-honh.* (34)
- “ Ne-thoh na-te-jonh-neh.
- “ Jat-hon-de-nyunk !
- “ Ja-ta-gweh-ni-yo-shonh.
- 44 “ Ne *Ka-da-kwa-ra-son.* (35)
- “ Jat-hon-de-nyunk !
- “ Ja-ta-gweh-ni-yo-shonh.
- “ Ne *So-you-wes.* (36)

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	Hail, hail. These were as brothers henceforth.	Hail, hail.
	" Continue to listen!	"
36	" Thou who wert ruler.	"
	" Thou, <i>Hoh-yunh-nyen-nih</i> . (28)	"
	" Continue to listen!	"
	" Thou who wert ruler.	"
37	" Thou, <i>Sho-deh-gwa-seh</i> . (29)	"
	" Continue to listen!	"
	" Thou who wert ruler.	"
	" Thou, <i>Sha-ko-ken-heh</i> . (30)	"
38	" That was the roll of you.	"
	" This befell	"
	" In ancient times.	"
	" They had their children.	"
39	" Those the two clans.	"
	" He, the high chief.	"
	" Thou, <i>Seh-ha-wih</i> . (31)	"
	" This put away the clouds.	"
40	" He was a war chief.	"
	" He was a principal chief.	"
	" Acting in either office.	"
	" Thou, <i>Ska-naa-wah-tih</i> . (32)	"
41	" This was the roll of you.	"
	" Then his son,	"
	" Continue to listen!	"
	" Thou who wert ruler.	"
42	" Thou, <i>De-wa-ea-yonh</i> . (33)	"
	" With his brother.	"
	" Continue to listen!	"
	" Thou who wert ruler.	"
43	" Thou, <i>Tsi-non-da-wer-honh</i> . (34)	"
	" This was the roll of you.	"
	" Continue to listen!	"
	" Thou who wert ruler.	"
44	" Thou, <i>Ka-da-kwa-ra-son</i> . (35)	"
	" Continue to listen!	"
	" Thou who wert ruler.	"
	" Thou, <i>So-you-wes</i> . (36)	"

45	Haii haii. Jat-hon-de-nyunk!	Haii haii.
	“ Ja-ta-gweh-ni-yo-shonh.	“
	“ Ne <i>Wa-tya-se-ronh-neh.</i> (37)	“
	“ Ne-thogh na-te-jonh-neh.	“
46	“ Yes-hon-da-de-ken-ah.	“
	“ Jat-hon-de-nyunk!	“
	“ Ja-ta-gweh-ni-yo-shonh.	“
	“ Ne <i>De-yoh-ron-yon-koh.</i> (38)	“
47	“ Jat-hon-de-nyunk!	“
	“ Ja-ta-gweh-ni-yo-shonh.	“
	“ Ne <i>De-yot-ho-reh-gwenh.</i> (39)	“
	“ Jat-hon-de-nyunk!	“
48	“ Ja-ta-gweh-ni-yo-shonh.	“
	“ Ne <i>Da-wen-het-hon.</i> (40)	“
	“ Ne-thoh na-te-jonh-neh.	“
	“ Jat-hon-de-nyunk!	“
49	“ Ja-ta-gweh-ni-yo-shonh.	“
	“ Ne <i>Wa-don-da-her-hah.</i> (41)	“
	“ Jat-hon-de-nyunk!	“
	“ Ja-ta-gweh-ni-yo-shonh.	“
50	“ Ne <i>Des-ka-heh.</i> (42)	“
	“ Ne-thoh na-te-jonh-neh.	“
	“ Yes-ho-ton-nyh.	“
	“ Jat-hon-de-nyunk!	“
51	“ Ja-ta-gweh-ni-yo-shonh.	“
	“ Ne <i>Ska-nya-da-ri-yo.</i> (43)	“
	“ Yes-ho-na-ra-ses-hengh.	“
	“ Jat-hon-de-nyunk!	“
52	“ Ja-ta-gweh-ni-yo-shonh.	“
	“ Ne <i>Sha-de-ka-ron-yes.</i> (44)	“
	“ Ne-thoh-na-te-jonh-neh.	“
	“ Ne <i>Sha-ken-jo-wa-neh.</i> (45)	“
53	“ Yes-ho-na-ra-ses-hengh.	“
	“ Ne <i>Ka-no-ka-reh.</i> (46)	“
	“ Ne-thoh na-te-jonh-neh.	“
	“ Ne <i>Des-ha-ye-nah.</i> (47)	“
54	“ Yes-ho-na-ra-ses-hengh.	“
	“ Ne <i>Sho-tye-na-wat.</i> (48)	“

45	Hail, hail. Continue to listen!	Hail, hail.
	“ Thou who wert ruler.	“
	“ Thou, <i>Wa-tya-se-ronh-neh</i> . (37)	“
	“ This was the roll of you.	“
46	“ With his brother.	“
	“ Continue to listen!	“
	“ Thou who wert ruler.	“
	“ Thou, <i>De-yoh-ron-yon-koh</i> . (38)	“
47	“ Continue to listen!	“
	“ Thou who wert ruler.	“
	“ Thou, <i>De-yot-ho-reh-gwenh</i> . (39)	“
	“ Continue to listen!	“
48	“ Thou who wert ruler.	“
	“ Thou, <i>Da-wen-het-hon</i> . (40)	“
	“ This was the roll of you.	“
	“ Continue to listen!	“
49	“ Thou who wert ruler.	“
	“ Thou, <i>Wa-don-da-her-hah</i> . (41)	“
	“ Continue to listen!	“
	“ Thou who wert ruler.	“
50	“ Thou, <i>Des-ka-eh</i> . (42)	“
	“ This was the roll of you.	“
	“ Then his uncle.	“
	“ Continue to listen!	“
51	“ Thou who wert ruler.	“
	“ Thou, <i>Ska-nya-da-ri-yo</i> . (43)	“
	“ With his cousin.	“
	“ Continue to listen!	“
52	“ Thou who wert ruler.	“
	“ Thou, <i>Sha-de-ka-ron-yes</i> . (44)	“
	“ This was the roll of you.	“
	“ Thou, <i>Sha-ken-jo-wa-neh</i> . (45)	“
53	“ With his cousin.	“
	“ Thou, <i>Ka-no-ka-reh</i> . (46)	“
	“ This was the roll of you.	“
	“ Thou, <i>Des-ha-ye-nah</i> . (47)	“
54	“ With his cousin.	“
	“ Thou, <i>Sho-tye-na-wat</i> . (48)	“

Haii haii. Ne-thoh na-te-jonh-neh. Haii haii, Haii haii.

" Ongh-wa-kegh-agh-shon-ah yo-de-nagh-stagh-
he-reh

55 Ka-nagh-sta-ji-go-wah. Ya-de-ho-din-ho-ho-
dah-gwen.

Haii haii. E-thoh rona-ra-ses-hengh. Haii haii.

" Ya-de-nin-hoh-ha-nogh-neh.

" Ne *Ka-non-ke-rih-da-wih*. (49)

56 " Yes-ho-na-ra-ses-hengh.

" Ne *De-yoh-nin-ho-ka-ra-wenh*. (50)

" E-thoh na-te-jonh-neh.

" O-nen wa-tyon-gwen-ten-da-neh

" Ka-ni-gon-ra-keh. Haii haii, haii haii, haii
haii.

- Hail, hail. This was the roll of you. Hail, hail Hail, hail.
 " Then in later times they made additions "
 55 To the great house. These were at the doorway.
 Hail, hail. They who were his cousins. Hail, hail.
 " These two guarded the doorway. "
 " Thou, *Ka-non-ke-rih-da-wih*. (49) "
 56 " With his cousin. "
 " Thou, *De-yoh-nin-ho-ka-ra-wenh*. (50) "
 " This was the roll of you. "
 " Now we are dejected "
 " In our minds. Hail, hail, hail, hail, hail, hail.

The songs are given in no copy precisely in the order in which they are used, the roll call song, for instance, being partly sung on the way to the woodside fire, being interrupted by the ceremonies there. On leaving that it is resumed, either from the beginning or the interruption, but is terminated soon after reaching the council house. The words of mutual greeting follow in this appropriate place, and a mourning chant succeeds. Then a curtain is hung across the center of the council house, dividing the two brotherhoods. On the side where the visiting brothers are seated, seven bunches of wampum are hung over a stick, and several Indians, with bowed heads, sing the Great Hymn over these. The effect is fine. The curtain is then removed, having been intended to represent the way in which women cover the head while looking on the dead. A chief of the condoling party takes the wampum, a bunch at a time, holding it in his hand and chanting a sympathetic speech. [See sixth tune] This commences in a very peculiar way, but otherwise the chant is almost monotonous. At the end of each division he delivers wampum to the mourners, but the speech seems to call for more wampum. The curtain is hung again, the mourners sing the Great Hymn, and the curtain is finally taken away. Then the mourners speak to the visitors. They have received but six bunches, the first having been replaced at once on the stick. Usually now the one who has delivered the mourning wampum acts for the other brotherhood, going across the central space and facing the other way.

The chant and ceremony are repeated by them in turn, the wampum being given back with a slight change in words. This form Mr Hale found in what he thought the Onondaga dialect, but which was mainly Mohawk. He called it the *Book of the Younger Nations*, but it is used by either brotherhood as circumstances require, a few words being changed. Daniel La Fort's manuscript was used by Mr Hale, slight variations occurring in copying it, but none affecting the sense. Having the original in his hands the writer went carefully over this with the Rev. Albert Cusick (Sa-go-naqua-de), who had used this part of the installation ceremony. The proper sounds are given and there is a division into words and syllables. In repeating this form, great stress is laid upon a syllable or word at intervals, and the rest follows in a rapid monotone.

First condolence song

The Roll Call of the Chiefs, sung on the way to the woodside fire and council house, and in the latter

Arranged by Rev. Albert Cusick,
Onondaga Castle, 1905

Andante

Ha ii Ha ii Ha ii O nenh jat hon dek.
Sa wa rih whi sa an ongh que.
Ka ya ne renh ko wah.
O nenh wah-ka rih-wa-ka yon ne.

Ha ii Ha ii Ha ii hot sood. *(This part is sung after the lost chiefs' name in each national division.)*

Second condolence song

Sung at the woodside fire when the invitation wampum is returned

Arranged by Rev. Albert Cusick,
Onondaga Castle, 1905

O nen weghniserade wakatyerenkowa Desawennawenrade.

Third condolence song

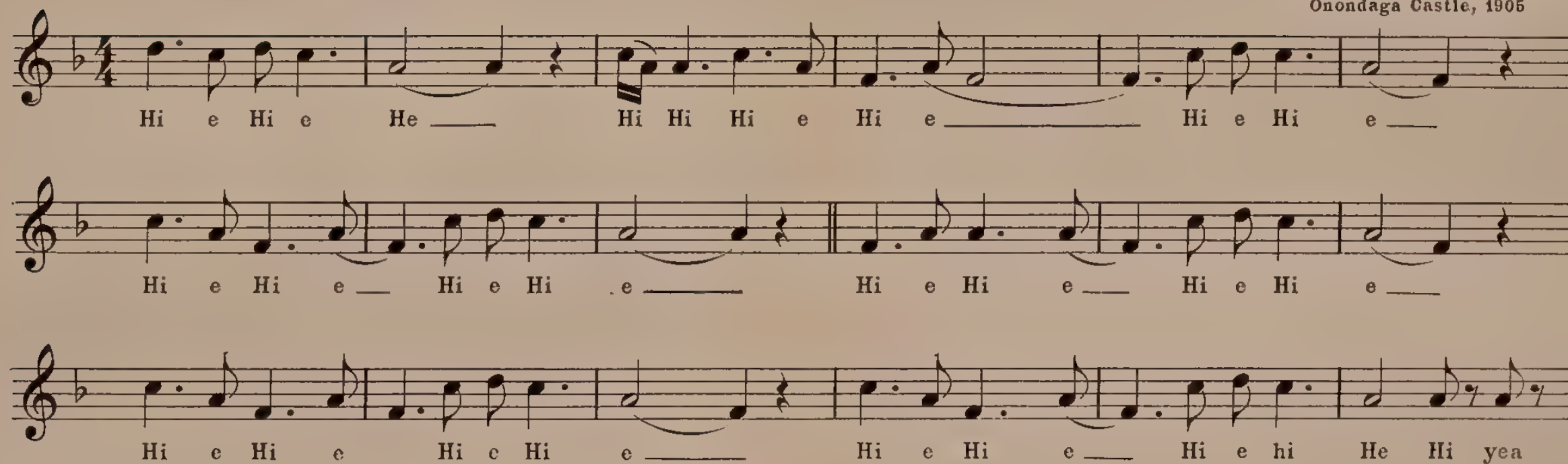
Hail, my Grandsires, at hanging of the curtains

Arranged by Rev. Albert Cusick,
Onondaga Castle, 1905

Ai, Rax hot ta hyh. Onen kajat thon dek Onen enyonts da renh ne yet si ya de reh!

Fourth condolence song
Sung while the curtains remain hung

Arranged by Rev. Albert Cusick,
Onondaga Castle, 1905



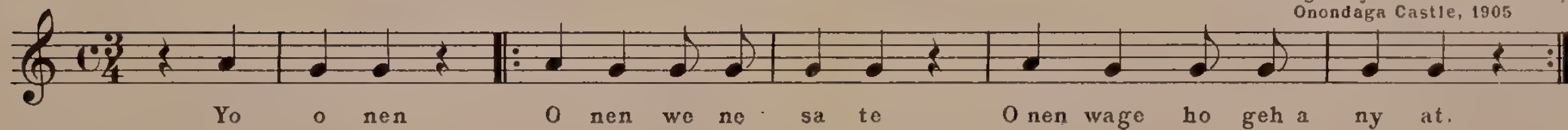
Hi e Hi e He — Hi Hi Hi e Hi e — Hi e Hi e —

Hi e Hi e — Hi e Hi e — Hi e Hi e — Hi e Hi e —

Hi e Hi e Hi e — Hi e Hi e — Hi e hi He Hi yea

Sixth condolence song
Reading wampum chant, which is repeated with the return of wampum

Arranged by Rev. Albert Cusick,
Onondaga Castle, 1905



Yo o nen O nen we ne sa te O nen wage ho geh a ny at.



Arranged by Rev. Albert Cusick,
Onondaga Castle, 1905

1. Ka -
2. Khe -
3. O -
4. Wa -
5. Ron -
6. Ron -

ya - na - renh	Des - ke - nongh	we - ron - neh,	Ka - ya - ne - renh - des - ka - nong	We - ron - neh	Hi
ya - da - wenh	Des - ke - nongh	we - ron - neh	Khe - ya - da - wenh - des - ka - nong	We - ron - neh	
yen - kon - donh	Des - ke - nongh	we - ron - neh	O - yen - kon - donh - des - ka - nong	We - ron - neh	
kon - nyk - ih	Des - ke - nongh	we - ron - neh	Wa - kon - nyk - ih - des - ka - nong	We - ron - neh	
keh - sot - tah	Ro - di - righ	wa - keh - neh	Ron - keh - sot - tah - ro - di - righ	Wa - keh - neh	
keh - sot - tah	Ji - yat - thon	dek - neh	Ron - keh - sot - tah Ji - yat	thon - dek - neh	

1. Ka
2. Khe
3. O
4. Wa
5. Ron
6. Ron

ya - na - renh	Des - ke - nongh - we - ron - neh,	Ka - ya - ne - renh - des - ka - nong	We - ron - neh.	Hi
ya - da - wenh	Des - ke - nongh - we - ron - neh	Khe - ya - da - wenh - des - ka - nong	We - ron - neh.	
yen - kon - donh	Des - ke - nongh - we - ron - neh	O - yen - kon - donh - des - ka - nong	We - ron - neh.	
kon - nyk - ih	Des - ke - nongh - we - ron - neh	Wa - kon - nyk - ih - des - ka - nong	We - ron - neh.	
keh - sot - tah	Ro - di - righ - wa - keh - neh	Ron - keh - sot - tah - ro - di - righ	Wa - keh - neh.	
keh - sot - tah	Ji - yat - thon - dek - neh	Ron - keh - sot - tah Ji - yat	hon - dek - neh.	

e Hi e _____ Hi e Hi e _____ Hi yea.

Adonwah or Thanksgiving song⁴

Used in adoption ceremony

(As sung by Chief Joseph Lyon)

Arranged by Rev. Albert Cusick,
Onondaga Castle, 1905

Yu ka yu kwa ke na ha Yu kwa yu kwa ke na ha. Yu kwa yu kwa.

O wah wah. wah He He He He He He He He

ke na ha Yu kwa yu kwa ke na ha Yu kwa yu kwa ke na ha Yu kwa yu kwa ke na ha

He He He He He He He He He He He He He He He He He He He He

Yu kwa yu kwa ke na ha Yu kwa yu kwa ke na ha Yu kwa yu kwa

He He He He He He He He He He He He He He

ke na ha Yu kwa yu kwa ke na ha O wah

he O wah wah wah!



This song has been placed after this account, as the song of the younger brothers, but may become that of the elder three. In all these, Mr Hale's translation is generally followed, but with variations. It will be observed that the ceremonies are not religious, but purely civil in character, a public installation or inauguration of chiefs. For this reason those of opposing religious beliefs have no hesitation in taking part, and as all are interested there is usually a large attendance. Condolences are often several years apart. It may here be remembered that Mr Morgan took a different view of their nature, saying:

In addition to the religious councils which were held at the period of their festivals, the mourning council was always made an occasion for religious and moral instruction. Many of its exercises were of strictly religious character, and it would be more proper to designate it as a religious council, than by any other name, but for the circumstance that its object was to raise up rulers, and its ceremonies were entirely distinct from those at the regular festivals. *Morgan*, p. 125

With the full text before him the reader can judge of the correctness of this. A moral tone may be said to run through all, but there is no religious instruction, nor does religious feeling go beyond a mere expression of thankfulness. There is no act of worship from beginning to end. It is probable that Mr Morgan was impressed with the solemnity of the ceremonies, and did not sufficiently take in the meaning of the words.

There are some allusions in this delivery of the wampum which are not of themselves clear. "It was valued at 20" refers to the fact that there was an established valuation of human life. The losing of the line by the death of the woman recalls the other fact, that descent was reckoned in the female line. Leaving the horns on the grave was a command not to fill an office before a council was called. Receiving the pouch is the transmission of mourning wampum at or for such council, and the rising smoke refers to the woodside fire.

Another statement of Mr Morgan's may be noticed. It will be seen that the figure kept in view is the building of a house, and that there is no allusion to the planting of a tree of peace, so frequent in speeches in council. So the substance of what Mr Morgan says

has a place elsewhere, almost in his words, but does not appear in the condoling songs as he seems to imply. He says:

Among the injunctions left by Da-ga-no-wé-dah, the founder of the League, there was one designed to impress upon their minds the necessity of union and harmony. It was clothed in a figurative dress, as is the custom of the red man when he would produce a vivid impression. He enjoined them to plant a tree with four roots, branching severally to the north, south, east and west. Beneath its shade the sachems of the League must sit down together in perpetual unity, if they would preserve its stability, or secure the advantages it was calculated to bestow. *Morgan*, p. 120

In this way, in the testimony on the wampum belts, one story "represents an everlasting tree — always keep growing, reaching to heaven, that all nations may see it; and under it they set a general fire to burn forever — the council place of the Five Nations — and that the council fire is to be kept at the Onondagas. The Onondagas are the expounders of the law." More quaintly still did the old wampum keeper tell the story: "There is a tree set in the ground, and it touches the heavens. Under that tree sits this wampum. It sits on a log. Coals of fire are unquenchable, and the Six Nations are at this council fire held by this tribe."

In the *Iroquois Book of Rites*, Mr Hale gives the supposed meaning of the names of the towns mentioned under the several clans. In the Wolf clan Kar-he-tyon-ni, *the broad woods*; Ogh-ska-wa-se-ron-hon, *grown up to bushes again*; Gea-ti-yo, *beautiful plain*; O-nen-yo-te, *protruding stone*; Deh-se-ro-kenh, *between two lines*; Degh-ho-di-jen-ha-ra-kwen, *two families in a long house*; Ogh-re-kyon-ny he thought doubtful, and Te-yo-we-yen-don is *drooping wings*.

In the two Turtle clans Ka-negh-sa-da-keh is *on the hillside*, and On-kwe-i-yede, *a person standing there*. The others are classed as doubtful.

In the Bear clan De-ya-o-kenh is *the forks*; Jo-non-de-seh, *it is a high hill*; Ots-kwi-ra-ke-ron, *dry branches fallen to the ground*; and Ogh-na-we-ron, *the springs*.

The following he understood to be recent villages: Kar-ha-wen-ra-dongh, *taken over the woods*; Ka-ra-ken, *white*; De-yo-he-ro, *the place of flags or rushes*; De-yo-swe-ken, *outlet of the river*; Ox-den-keh, *to the old place*. These also belonged to the Bear clan,

but many historic towns are unmentioned. The names here given differ but little from those in Mr Hale's two lists, which are Mohawk and Onondaga, and in these two dialects he gives the names of the chiefs.

Chief Daniel La Fort's Six Nations Condolence, which is recited at the giving of the wampum

I Yo o-nen, o-nen, wen-ni-sā-te, o-nen, wah-ge ho-gah-a-nya, ne cha-non wi-ne-sah-son-tah-ye. Ni-yā-ně, o-sah-tah-gōn-go-nah neh-tis-no-wah-ye. Nah-ye-te-nā gah-we-ē-hah-te, ne swē-ah-ge-hah. Nate-ho se-kā go ho-gah-a-nya, ne cha o-tah-ge-he-tah, nate-ho hah-te-gah-to-ji-yah-hon-on, ni-ye en-gwen-ne-ken-tah, ne ten-gonne-tah-hen-ne a-yen-tah.

Tah o-nen, na-on-gē-shis-swah-wah-ah-en-ton-te, na ōn-gwa-non-se-hen-tah-gwa, nen teh-hah-gwi-nah, nen gah-wen-ne-sā ha-yo-ton-hah-te nen gah-nen-hā-te ho-des-geh-ah-ke-tah, nen o-ne gah-nen-ah-te kon-tōn-wi-sas, nen o-ne a-tuk-ha-non-teys, ne-on-gwak-sat-tah, nen o-hōn-dah-gen-he-sa-nōn-teys, nen o-when-gah-ke go-yah-tah-nen-tah-hon, nate-ho na-ta-wah ta-hah-nyah-ah-kwi-nah, nen gah-wen-ne-sā hah-yo-ton-hah-te, tah o-nen te tya-quah-wen-ne-ken-hah. Nen ah-sen, ne-yah-quah-tah-te-ken.

O-nen te ah-gwen-hen nah-ye-he-yah-kenh chah-ne-ho-te-kwah-te, nen on-kwah-noh-sen-hen-ta-qua, nen ōn-quah-jos-hen-tah-quah, nii-ye-ken na ho-nen nā-e-na-te-was-hen ne-yu-e-wah. Nate-ho ne-ho-te-yen-nen-tah-e tah-dā-was-hen nen ne-yo-e-wah na ah-wen-ha-yo-tak-ke nen wah-ōn gwah-twen-non-ty. O-nen en-hen-way-ah-son nen nate-ho hōn-ne-yah-quah-ya-ah, nen ah-sen, ne-yah-quah-tah-te-ken.

O-nen te-ē ō-yah nen ton-tah-yah-quah-wen-ne-ken-hah. Ni-he-yah-ken na-ah-kwa-ton se-jik-wah-ty-en-dōn-tye o-yah-na son-quah yo-tens-nah-tah ni-ye-te-nā hon-sah-ho-hah-we-te-hah-tye nen gah-nen-hā-te ho-te-sken-ah-ga-tah, nen o-ne gah-nen-hā-te gon-tōn-we-sus on-sah-hō-nah-tah-kwe-hah-te nan-ya hah-tes-koh-no-wen na o-nen na-en-gah-na-tye-nen-hah nen whah-ton-we-sus ar-gwas-sē-jik na te yo-nen hase en-wah-nen-hah-wit-hah, nen ōnequah-tā-chah, o-nen ō-yah nen ā tā-kā-non-tyes, onequah-tā-chah-ni-ye ōne-sah-ho-hah-we-te-hah-tye, o-nen ō-yah nen on-dah-gen-he-sa-non-tyes, o-nen gah-ge go-yah-tah-nen-tak-hon nate-ho, nā-to-wah on-sah-ho-hah-we-te-hah-tye.

1 O-nen te-ē o-yah, ton-tah-yah-quah-wen-ne-ken-hah. Nen ah-sen, ne-yah-quah-tah-te-ken. O-nen te ton-tah-kwen-ten-hek, nen o-nen ton-tah-yah-tyah-ton-tye, nen wa-gon-yon-jah-nen tuk-ten tah o-nen hā-o-yah nen ta-yu-quah-wen-ne-ken-e-hah-tye. O-nen te ah-gwen-han, o-nen wah-ah-quah-de-yen-non-nyah-hen na-shah-non-we, ne-ho-tah-quah-hen-ten. O-nen wa-tya-quah ha-tah-wen-ya-hon, nen ah-ō-ah-sōn-ah, nen tah-yon-quah-ty. Nate-ho hah-ne-yah-quah-yā-ah, nen ah-sen, ne-yah-quah-tah-te-ken.

2 O-nen te-ē ō-yah nen ton-tah-yah-quah-wen-ne-ken-hah. Nen o-son-tah-gon-go-nah, nen te-sno-wah-yen. O-nen te ton-sah-gon-en-nyah-tah-chat-hus argh-washe-yah gah-te de-jo-ah-gā-wen. O-nen te sah-gon-ah-quah-nen-tak-ten sken-nen-jik-te tench-kah-ha-te. O-nen ent-kah-ah-qui-kent-hah, nate-ho tench-kah-ha-te. O-nen, yo-nen-tyon-hah-te. Argh-was ten-yo-ten-hah-en-ton-nyohne, nate-ho, ten-gah-hah-tye, argh-was, sken-nen-jik ten-yo-yah-naks, ne o-nen, en-skah-a-quen-hah. O-nen te, yah-wen-hah hen-jo-hah-ten-hah sah-ne-gon-ha. Nate-ho, hah-ne-yah-quah-yā-ah, nen ah-sen, ne-yah-quah-tah-te-ken.

3 O-nen te-ē ō-yah nen ton-tah-yah-quah-wen-ne-ken-hah. O-nen nen-te wah-tyah-gwah-see-hine-an-quah te-sah-hōn-tah-gah-hen-tah, nen ta-yu-daht-se-hah-te, nen te-sā-nyah-ton-ken-hon, ne-te ah-gwah-nā-gen-tah ne-jah-wa-kah-he-ē, nen oge-quah-en-yon nen tā-sah-nah-ton-ken. O-te nen yah-wen-hah nen en-jo-hah-ten-hah. Nate-ho hon-ne-yah-quah-yā-ah, nen ah-sen, ne-yah-quah-tah-te-ken.

4 O-nen te-ē ō-yah nen ton-tah-yah-quah-wen-ne-ken-tye. O-nen ton-son-wah-kon-hā-cha-hā-yen-hoo, nen tā-kah-kon-cha-hon-ton-we-hah-tye. O-nen te nen sah-gon-jis-tah-yen-hos. O-nen-o-ni nen ton-sah-gon-ha-tike. O-nen te nen yah-wen-hah nen-jo-hah-ten sah-ne-gon-hā. Nate-ho, hon-ne-yah-quah-yā-ah, nen ah-sen, ne-yah-quah-tah-te-ken.

5 O-nen te-ē ō-yah nen ton-tah-yah-quah-wen-ne-ken-hah. Ni-ya-te-ah-gwen-han nen tā-chē-tah nen jah-tah-te-whah-ten nen tongah-ke-sen, nen na-hon-yah-nā nen on-hah-wen-ne-gen-tah nah-yā-nā sah-hon-tah-ji-when ah-kwe ah-son nen sen-wen-hat. Nate-ho o-ne nis nen yah-wen-yea-wen-hah hah-go-wah nen hon-yah-na ah-hah-wen-ne-kent-hah ah-kwe ah-sen nen sah-wen-hat. Nate-ho, ho-ne-yah-quah-yā-ah, nen ah-sen, ne-yah-quah-tah-te-ken.

6 O-nen te-ē ō-yah nen ton-tah-yah-quah-wen-ne-ken-hah. Ni-ya-te-ah-gwen-han nen an-hah-tye-nen-ha nen na-hon-yah-na nā-yati-nāt nen ne-yo-sah-tah-ken-yah-tah nen ji-gah-hak nen ta-hon-nah-gah-en-tah-kwi-naḥ na-che-ne-yo-sno-we nen ō-yah en-sah-tya-tah-nya-tah, ah-sen. Nate-ho, ho-ne-yah-quah-yā-ah, nen ah-sen, ne-yah-quah-tah-te-ken.

7 O-nen te-ē ō-yah nen ton-tah-yah-quah-wen-ne-ken-hah. Ni-ya-te-ah-gwen-hah sah-gon-ne-a-tah-chut-hus nen gah-nye-gah-you-ne-te-ah nen jah-ne-a-gah-nah-sis-ah nen nate-ho wah-ah-quah-sens-tah nate-ho te-ah-sah-wa nen ton-gah-ge-san-e-his-an skah-gen-nen one-ge-ne-ha-yat nen wah-o-yan-quah-ya-ton o-nen te nen yah-gah-ken ta-gah-nah-squaw-yo-an-ne. Nate-ho, ho-ne-yah-quah-yā-ah, nen ah-sen, ne-yah-quah-tak-te-ken.

Tah o-nen, sah-gon-yan-nen-tah-ah. Tah o-nen te-ē ton-tah-ken yut-has.

The Onondaga book of the younger brothers as translated into English

1 Now — now this day — now I come to your door where you are mourning in great darkness, prostrate with grief. For this reason we have come here to mourn with you. I will enter your door, and come before the ashes, and mourn with you there; and I will speak these words to comfort you.

Now our uncle has passed away, he who used to work for all, that they might see the brighter days to come, — for the whole body of warriors, and also for the whole body of women, and also for the children that were running around, and also for the little ones creeping on the ground, and also those that are tied to the cradle boards: for all these he used to work that they might see the bright days to come. This we say and do, we three brothers.

Now the ancient lawgivers have declared — our uncles that are gone, and also our elder brothers — they have said: It is worth 20 — it was valued at 20 — and this was the price of the one who is dead. And we put our words on it [i. e. the wampum] and they recall his name — the one that is dead. This we say and do, we three brothers.

Now there is another thing we say, we younger brothers. He who has worked for us has gone afar off; and he will also in time

take with him all these — the whole body of warriors, and also the whole body of women — all these will go with him. But it is still harder when the women shall die, because with her the line of descent is lost. And also the grandchildren and the little ones who are running around — these he will take away; and also those that are creeping on the ground, and also those that are on the cradle boards; all these he will take away with him.

1 Now then another thing we will say, we younger brothers. Now you must feel for us; for we come here of our own good will — we come to your door that we might say this. And we will say that we will try to do you good. When the grave has been made, we will make it still better. We will adorn it well, and cover it with moss. This we say and do, we three brothers.

2 Now another thing we will say, we younger brothers. You are mourning in the deep darkness. I will make the sky clear for you, so that you will not see a cloud. And also I will cause the sun to shine upon you, so that you can look upon it peacefully when it goes down. You shall see it when it is going. Yea! the sun shall seem to be hanging just over you, and you shall look upon it peacefully as it goes down. Now I have hope that you will yet see the pleasant days. This we say and do, we three brothers.

3 Now then another thing we will say, we younger brothers. Now we will open your ears, and also your throat, for there is something that has been choking you, and we will also give you water which shall wash down all the troubles you have in your throat. We shall hope that then your mind will recover its cheerfulness. This we say and do, we three brothers.

4 Now then there is another thing we say, we younger brothers. We will now make the fire anew, and cause it to burn again. And now you can go out before the people, and go on with your duties and your labors for the people. This we say and do, we three brothers.

5 Now also there is another thing we say, we younger brothers. You must converse with your nephews; and if they say what is good, you must listen to it. Do not cast it aside. And also if the warriors should say anything that is good, do not reject it. This we say and do, we three brothers.

6 Now then another thing we say, we younger brothers. If any one should fall — it may be a principal chief will fall and descend into the grave — then the horns shall be left on the grave, and as soon as possible another shall be put in his place. This we say and do, we three brothers.

7 Now then another thing we say, we younger brothers. We will gird the belt on you, with the pouch, and the next death will receive the pouch; whenever you shall know that there is death among us, when the fire is made and the smoke is rising. This we say and do, we three brothers.

Now I have finished. Now show me the man! [The one to be made chief.]

When all the wampum has been delivered the speaker says: "Now show me the man," that is, the one to be made a chief. The mourners reply: "Wait a little." The curtain is again hung, followed by singing. Then it is removed and the wampum is returned in the same way in which it was given as said before, but before each address the mourners say: "You said so and so." This done, the new chiefs are presented and receive wampum and brief charges. It often happens that there is a dispute over someone who is to be installed.

The writer has used a fine copy of some Canadian songs which was brought from Canada, but this does not include several things which Mr Hale found elsewhere. He found a manuscript book at Onondaga Castle in 1880, written in the Onondaga dialect. The list of chiefs in this "closed with the words, "*shotinastasonta kanastajkona Ontaskaeken*,"—literally, 'they added a frame pole to the great framework, the Tuscarora nation.' " Hale, p. 153. He said also:

In the ms. book referred to in the last note, the list of councilors was preceded by a paragraph, written like prose, but with many of these interjections interspersed through it. The interpreter, Albert Cusick, an intelligent and educated man, assured me that this was a song, and at my request, he chanted a few staves of it, after the native fashion. The following are the words of this hymn, arranged as they are sung. It will be seen that it is a sort of cento or compilation, in the Onondaga dialect, of passages from various portions of the *Canienga Book of Rites*, and chiefly from the section (29) now under consideration:—

<i>Haihhaih!</i>	Woe! Woe!
<i>Jiya-thontek!</i>	Hearken ye!
<i>Niyonkha!</i>	We are diminished!
<i>Haihhaih!</i>	Woe! Woe!
<i>Tejoskawayenton!</i>	The cleared land has become a thicket.
<i>Haihhaih!</i>	Woe! Woe!
<i>Skahentohenyon!</i>	The clear places are deserted!
<i>Hai!</i>	Woe!
<i>Shatyherarta —</i>	They are in their graves —
<i>Hotyiwisahongwe —</i>	They who established it —
<i>Hai!</i>	Woe!
<i>Kayaneengoha.</i>	The Great League.
<i>Netikenen honen</i>	Yet they declared
<i>Nene kenyoiwatatie —</i>	It should endure —
<i>Kayaneengowane.</i>	The Great League.
<i>Hai!</i>	Woe!
<i>Wakaiwakayonnheha.</i>	Their work has grown old.
<i>Hai!</i>	Woe!
<i>Netho watyongwententhe.</i>	Thus we are become miserable.

This would follow verse 5 succeeding the Great Hymn: *The League I Come Again to Greet and Thank*. Of this hymn Mr Hale said in his *Iroquois Condoling Council*:

The keynote of the hymn may be said to be struck by its first line . . . The word *kayanerenh*, as has already been said, means properly "peace," in which sense it is used throughout the Iroquois version of the English prayer book in such expressions as "The Prince of Peace," "give peace in our time." Here it is a contracted form of the longer term *Kayanerenh-kowa*, "Great Peace," which is the regular and, so to speak, official name of their league or constitution. Thus the speaker, or rather singer, begins by saluting the League of Peace, whose blessings they enjoy . . . In the next line of the hymn the singer greets the chief's kindred, who are the special objects of the public sympathy. Then he salutes the *oyenkondoh*, a term which has been rendered "warriors" . . . It comprises all the men (the manhood or mankind) of the nation, as in the following verse the word *wakonnykih*, which is also obsolete, signifies all the women of the people. *Halc. Condoling Council*, p. 62, 63

In this also Mr Hale gave another version of this hymn, saying:

The lines of the translated hymn have been cast into the meter of Longfellow's *Hiawatha*. The version in these lines, however inadequate, will give a better idea of the true force of the original than a bald literal translation. We are to imagine in the singing, that

each line is twice repeated, and is followed by many ejaculations of *Haih-haih!* "All hail!"

To the Great Peace bring we greeting!
 To the dead Chief's kindred, greeting!
 To the strong men round him, greeting!
 To the mourning women, greeting!
 These our grandsire's words repeating,
 Graciously, O Grandsires, hear us!

In the *Book of Rites*, Mr Hale said:

In the Onondaga book before referred to a few pages were occupied by what might be styled a pagan sermon, composed of exhortations addressed to the chiefs, urging them to do their duty to the community. The following is the commencement of this curious composition, which may serve to illustrate both the words now under consideration and the character of the people. The orthography is much better than that of La Fort's book, the vowels generally having the Italian sound, and the spelling being tolerably uniform. The translation was made by Albert Cusick, and is for the most part closely literal. The discourse commences with a "text," after the fashion which the pagan exhorter had probably learned from the missionaries:—

Naye ne iwaton ne gayanencher:

Onen wahagwatatjistagenhas ne Thatontarho. Onen wagayen-gwaeten, naye ne watkaenya, esta netho tina enyontkawaonk. Ne enagenyon nwatkaonwenjage shanonwe nwakayengwaeten netho titentyetongenta shanonwe nwakayayengwaeten, ne tokat gishens enyagoiwayentaha ne oyatonwetti.

Netho hiya nigawennonten ne ongwandencher ne Ayakt Niy ongyon wenjage ne Tyongwehonwe.

Otti nawahoten ne oyengwaetakwit? Nayehiya, ne agwegeh enhonatiwagwaisyonk ne hatigowanes,—tenhontatnonongwak gagweki, oni enshagotino-ongwak ne honityogwa, engenk ne hotisgenrhergeta, oni ne genthouwisash, oni ne hongwagsata, one ne ashonsthatetyetigaher ne ongwagsata; netho niyoh tehatinya agweke sne sgennon enyonnonntonnyonhet, ne hegentyogwagwegi. Naye ne hatigowanews neye gagwegi honatiiwayenni sha oni nenyotik honityogwa shanya yagonigonheten. Ne tokat gishen naye enyagotiwatentyeti, negawane akwashen ne honiyatwa shontyawenih.

Translation

The law says this:

Now the council fire was lighted by Atotarho. Now the smoke rises and ascends to the sky, that everybody may see it. The tribes of the different nations where the smoke appeared shall come

directly where the smoke arises, if, perhaps, they have any business for the council to consider.

These are the words of our law,— of the Six Nations of Indians (Ongwehonwe).

What is the purpose of the smoke? It is this — that the chiefs must all be honest; that they must all love one another; and that they must have regard for their people,— including the women, and also our children, and also those children whom we have not yet seen; so much they must care for, that all may be in peace, even the whole nation. It is the duty of the chiefs to do this, and they have the power to govern their people. If there is anything to be done for the good of the people, it is their duty to do it. *Hale. Book of Rites, p. 169*

It will be observed that the usual name of Kinosioni, *the long house*, appears but once in the songs, being replaced, as has been said, by the earlier term of Kayanerenhkowa, *the Great Peace*. Another word appears less formally, Kanaghstajikowa, *the great building*, and once in an additional document, Ongwehonwe, *real or original men*, is used for the Five Nations, being one of their common names. The Great Peace was an expressive name for the first days of the confederacy as it was then but little more than an agreement not to fight each other, but to amicably arrange mutual difficulties.

According to Mr Hale the number of wampum bunches differs in Canada from that in New York, though this may be a slight oversight on his part. He said:

The wampum beads were variously disposed in these strings, according to the topic which they were intended to recall. For instance, the most mournful subject — the reference to the death of the late chief — was indicated by a string entirely black. The complete consolation of the shining sun was figured by a string or knot of pure white beads. In some of the strings the white beads predominated, and in others the black. They varied also in their length, and in the number (from one to three strings) appropriated to each topic. The style of recitation was somewhat remarkable. It was neither singing nor ordinary speaking, but a mode of utterance evidently peculiar to this part of the ceremony. He spoke in brief sentences, each commencing with a high, sudden, explosive outburst, and gradually sinking to the close, where it ended abruptly, in a quick, rising inflection. The whole was plainly a set form of phrases, which the speaker was reciting with a sort of perfunctory fervor. Occasionally there was a brief response — a low

wail of assent—from the upper corner, where the chiefs of the elder nations sat motionless, with their heads bowed, during the whole recital. The ceremony had taken nearly an hour, and some eleven or twelve of the wampum tokens had passed before it was completed. *Hale*, p. 56

In the condolences which the writer has attended in New York but seven bunches were used, quite uniform in character, some containing a little significant white wampum, but no strings were entirely white. The tone of delivery was also peculiar, but not so energetic as that described by Mr Hale, nor was the ceremony as long. A set of Onondaga mourning wampum was one of the illustrations of the bulletin on wampum, and is reproduced here as figure 5. Four bunches have a few white beads, some speeches having a more cheerful tone than the rest. It will be readily seen, however, that three or four more bunches might properly be used in this song.

In that monograph the writer erroneously mentioned 52 chiefs as named in the song, instead of 50, the actual number that may be thus raised. In one song, however, the name of Dekanawidah also appears, but he had no successor, though his name is third in Morgan's list. This error he corrected in 1880. All the lists examined give 50 chiefs, as numbered in the version here used, but the great founder of the league stands apart from these. The names vary much in the different dialects and a comparative list is given.

MOHAWK	ONONDAGA	SENECA
1 De-ka-ri-ho-kenh	Te-ki-e-ho-ken	Da-ga-e-o-ga
2 A-yonh-wha-thah	Hi-e-wat-ha	Ha-yo-went-ha
3 Sha-de-ka-ri-wa-teh	Sha-te-ki-e-wat-he	Sa-de-kei-wa-deh
4 Sha-ren-ho-wa-neh	Sah-e-ho-na	So-a-e-wa-ah
5 De-yoen-heh-gwenh	Te-you-ha-kwen	Da-yo-ho-go
6 Ogh-ren-re-go-wah	O-weh-he-go-na	O-a-a-go-wa
7 De-hen-na-ka-ri-neh	Te-hah-nah-gai-eh-ne	Da-an-no-ga-e-neh
8 Agh-sta-wen-se-ront-hah	Ha-stah-wen-sent-hah	Has-da-weh-se-ont-ha
9 Sho-sko-ha-ro-wa-neh	Sau-te-gai-e-wat-ha	Sa-da-ga-e-wa-deh
10 O-dats-he-deh	O-tats-heh-te	Ho-das-ha-teh
11 Ka-non-kwen-yo-tonh	Ga-no-gwen-u-ton	Ga-no-gweh-yo-do
12 De-yoh-ha-kwen-deh	Ty-o-ha-gwen-te	Da-yo-ha-gwen-da
13 Sho-non-ses	Sho-non-ses	So-no-sase
14 De-ho-na-o-ken-agh	To-na-oh-ge-na	To-no-a-ga-o
15 Hah-tya-den-nen-tha	Ha-tya-ton-nent-ha	Ha-de-a-dun-nent-ha
16 Te-wa-ta-hon-ten-yonk	Te-ha-tah-on-ten-yonk	Da-wa-da-o-da-yo
17 Ka-nya-dagh-sha-yenh	Ha-nea-tok-hae-yea	Ga-ne-a-dus-ha-yeh
18 Hon-wah-tsa-don-neh	Ho-was-ha-tah-koo	Ho-wus-ha-da-o
19 A-do-dar-hoh	Tah-too-ta-hoo	To-do-da-ho
20 O-neh-sengh-hen	Ho-ne-sa-ha	To-nes-sa-ah

MOHAWK	ONONDAGA	SENECA
21 De-hat-kah-thos	Te-hat-kah-tons	Da-at-ga-dose
22 Ska-nya-da-ji-wak	O-ya-ta-je-wak	Ga-nea-da-je-wake
23 A-we-ken-yat	Ah-we-ke-yat	Ah-wa-ga-yat
24 De-ha-yat-kwa-yen	Te-hah-yut-kwa-ye	Da-a-yat-gwa-e
25 Ho-non-wi-reh-tonh	Ho-no-weeh-to	Ho-no-we-na-to
26 Ka-wen-nen-se-ron-ton	Ga-wen-ne-sen-ton	Ga-wa-na-san-do
27 Ha-rir-ronh	Ha-he-ho	Ha-e-ho
28 Hoh-yunh-nyen-nih	Ho-neo-nea-ne	Ho-yo-ne-a-ne
29 Sho-da-kwa-ra-shonh	Sha-de-gwa-se	Sa-da-quah-seh
30 Sha-ko-ken-heh	Sah-ko-ke-he	Sa-go-ga-ha
31 Seh-ha-wih	Hoo-sah-ha-hon	Ho-sa-ha-ho
32 Ska-naa-wah-tih	Ska-nah-wah-ti	Ska-no-wun-de
33 De-ka-ea-yonk	Te-ka-ha-hoonk	Da-ga-a-yo
34 Tsi-non-da-wer-honh	Ta-ge-non-tah-we-yu	Da-je-no-da-weh-o
35 Ka-da-kwa-ra-son	Ka-ta-kwa-je	Ga-da-gwa-sa
36 Sho-yon-wese	So-yone-wes	So-yo-wase
37 Wa-tya-se-ronh-neh	Ha-ta-as-yon-e	Ha-de-as-yo-no
38 De-yoh-ron-yon-koh	To-wen-yon-go	Da-yo-o-yo-go
39 De-yot-ho-reh-gwenh	Jote-to-wa-ko	Jote-ho-weh-ko
40 Da-wen-het-hon	Ta-hah-wet-ho	De-a-wate-ho
41 Wa-don-da-her-hah	Too-tah-he-ho	To-da-e-ho
42 Des-ka-eh	Des-kah-he	Des-ga-heh
43 Ska-nya-da-ri-yo	Kan-ya-tai-yo	Ga-ne-o-di-yo
44 Sha-de-ka-ron-yes	Sat-ta-kaa-yes	Sa-da-ga-o-yase
45 Sha-ken-jo-wa-neh	Sa-ken-jo-nah	Sa-geh-jo-wa
46 Ka-no-ka-reh	Ga-noon-gai-e	Ga-no-gi-e
47 Des-ha-ye-nah	Nis-hi-nea-nent-hah	Nis-ha-ne-a-nent
48 Sho-tye-na-wat	Sa-tea-na-wat	Sa-de-a-no-wus
49 Ka-non-ke-rih-da-wih	Kah-none-ge-eh-tah-we	Ga-no-go-e-da-we
50 De-yoh-nin-ho-ka-ra-wehm	Ta-ho-ne-ho-gah-wen	Do-ne-ho-ga-we

To the above may be added the official roll kept in the council house at Ohsweken on the Grand River Reservation, as published by Mr Chadwick. In this some titles have become extinct in Canada, and part of these are temporarily filled by pine tree chiefs. The 13 Tuscarora chiefs are also added, though there are but four of these in Canada.

MOHAWKS

1 Tehkarihoken	4 Sahrehowaneh	7 Dehhehnagareneh
2 Ayonwatha	5 Deyonhehgewh	8 Rastawehserondah
3 Sadekariwadeh	6 Orenrehgowah	9 Sosskoharowaneh

ONEIDAS

10 Odatschedeh	13 Shononhsese	16 Dewatahonhtenyonk
11 Kanongweyondoh	14 Dwenaohkenha	17 Kaniyatashayonk
12 Dehyonhhagwedeh	15 Atyadonenth	18 Owatshadehha

ONONDAGAS

19 Dathodahonh	24 Dehhahyatgwaeh	29 Sohdehquasenh
20 Ohnehshahen	25 Hononweyhde	30 Sakokehheh
21 Dehhatkatons	26 Kohwanchsehdonh	31 Raserhaghrhonk
22 Honvadagewak	27 Hahehonk	32 Skanawadeh
23 Awekenyade	28 Hoyonhnyaneh	

CAYUGAS

33 Dehkaehyonh	37 Now held by a Waka-	39 Dehyondhowehgo
34 Kajinondawehhon	nehdodeh or pine	40 Dyonwatehon
35 Katawarasonh	tree chief	41 Atontaraheha
36 Shoyonwese	38 Dyonyonhgo	42 Deskaheh

SENECAS

43 Skanyadahehyoh	46 Kanohkye	49 Kanonkeedawe
44 Sadehkaonhyeas	47 Nisharyenen	50 Deyonnehohkaweh
45 Skakenjowane	48 Satyenawat	

TUSCARORAS

Sagwarithra	Nehchanenagon	Karinyenta
Nehawenaha	Nayonkawehha	Nehnokaweh
Tyogwawaken	Nayonchakden	Nehkahehwathea
Nakayendenh	Karihdawagen	
Dehgwadehha	Thanadakgwa	

NANTICOKES

Sakokaryes	Rarihwetyeha
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These have become official titles, and some frequently appear in Indian history for nearly three centuries past, but do not always represent the clans to which they once belonged, nor is their meaning always clear, though most are well ascertained. These will be given by numbers and varying interpretations noted.

1 *Two voices*, but Morgan makes it *neutral*, or *the shield*. 2 In Morgan, *the man who combs*. Hale interpreted it as *one who seeks the wampum belt*. From Rev. Albert Cusick, the writer had the meaning of *one who looks for his mind, which he has lost but knows where to find*, Hiawatha's plans being thought visionary by his people. 3 *Two stories in one*, or *the same story from two persons*. Hale interprets it as *two equal statements or other equal things*, and Morgan as *endless*. 4 *He is a high tree with large branches*. Morgan interprets it as *small speech*. 5 *Double life*, or *that which we live on*. Morgan renders it *at the forks*, a natural result of his spelling. 6 *Large flower*. In Morgan, *at the great river*. 7 *Going with two horns*, or *two horns lying down*. Morgan has *dragging his horns*. 8 *He puts on or holds the rattles*. Morgan has it *hanging up rattles*. 9 *He is a great drift of wood*; according to Morgan, *even tempered*.

These were the nine Mohawk councilors, Dekanawidah not being reckoned. Both he and Hiawatha are said to have been Onondagas adopted by the Mohawks.

The nine Oneida councilors come next on the list. 10 *Bearing a quiver.* Morgan has it *bearing a burden.* 11 *Setting up ears of corn in a row.* In Morgan it is *a man covered with cat-tail down.* 12 *Open voice,* but with some difference of interpretation. In Morgan it is *an opening through the woods.* 13 *His long house.* In Morgan *a long string.* 14 *Two branches,* probably of water, but Morgan has it *a man with a headache.* 15 *He swallows his own body.* Hale makes it *he lowers or slides himself down,* and Morgan agrees with the first definition. 16 *Two hanging ears.* Morgan defines it *place of the echo.* 17 *Throat lying down,* or *easy throat.* In Morgan *a war club on the ground.* 18 *They disinter him,* but Hale interprets it as *he is buried,* and Morgan as *a man steaming himself.*

There are 14 Onondaga councilors. 19 All agree that this is *entangled,* alluding to his snaky headdress. 20 Doubtfully thought to mean *the best soil uppermost.* 21 *Looking all over,* or *on the watch.* 22 *Bitter in the throat.* *Bitter body* in Morgan. 23 *End of the water,* or *end of his journey.* 24 *Red on the wing.* 25 *He has disappeared or sunk out of sight.* When keeper of the wampum he is called Hochustanona. 26 *Her voice is scattered or suspended.* 27 *Spilling now and then.* 28 *Something was made for him,* or *laid down before him.* 29 *He is bruised.* 30 *He saw them or may see them.* In Morgan *having a glimpse.* 31 *Wearing a knife or hatchet in his belt.* *Large mouth* in Morgan. 32 *Over the waters.* In Morgan, *over the creek.*

The next 10 councilors are Cayugas. 33 *He looks both ways,* as a scout, but Morgan makes this spy *a man frightened.* 34 *Coming on its knees.* 35 *It was bruised.* 36 *He has a long wampum belt.* 37 *He puts one on another,* or *piles them on.* 38 *It touches the sky.* 39 *Cold on both sides.* In Morgan *very cold.* 40 *Mossy place.* 41 *Crowding himself in.* 42 *Resting on it.*

There are eight Seneca councilors. 43 *Handsome lake,* probably *great lake* at first. The prophet of the new religion bore this name. 44 *Skies of equal length.* In Morgan, *level heavens.* 45 *Large forehead.* 46 *Threatened.* 47 *The day fell down.* *Falling day* in Morgan. 48 *He holds on to it.* *Assistant* in Morgan. 49 *They burned their hair,* or *hair burned off.* 50 *Open door.*

Mr Morgan did not give the meaning of all and adds to these chiefs two great Seneca war chiefs, as military leaders of the whole confederacy. This hardly agrees with history or positive Iroquois statements. So shrewd a people would hardly have confined this office to one nation or clan, but he says that Ta-wan-ne-ars, *needle breaker*, of the Seneca Wolf clan, and So-no-so-wa, *great oyster shell*, of the Turtle tribe, had such offices by hereditary right. On the other hand David Cusick said that the laws of the confederacy provided that the Mohawks should furnish "a great war chief of the Five Nations." An Onondaga was chosen to lead the Iroquois against the Eries.

As now conducted a condolence lasts several hours, and those who attend are quite ready for the bountiful feast which follows, while the young people find as much pleasure in the evening dances.

Early writers do not describe the condolence fully, though some features of it often appear, and some belonged to all formal occasions. The forest paths were symbolically cleared, thorns were taken out of the feet, tears were wiped away, the throat and ears were cleansed that all might speak and hear, the heart was restored to its right place, and clouds were removed from the sun in the sky. Blood was washed from the seat, if any one had died, graves were leveled or covered, the bones of the slain were gathered and hidden under the roots of some great tree, temporarily swayed from its place. It sprang back and they were seen no more. The special song, which has been given in full, is more particularly mentioned in Sir William Johnson's account of his coming to Onondaga, June 18, 1756, to condole the death of Kaughswughtioony:

About an English mile on this side of the Castle, 3 Cayougas met him, and a halt was made of two hours, to settle the formalities of the condolence, agreeable to the ancient Custom of the 6 Nations. Then Sir William marched on at the Head of the Sachems singing the condoling song which contains the names, laws and Customs of their renowned ancestors, and praying to god that their deceased Brother might be blessed with happiness in his other state, this Ceremony was performed by Abraham the chief Mohawk Sachem, Tesanunda, and Canaghquayeson chief Sachems of Oneida. When they became within sight of the Castle the Head Sachems and Warriors met Sir William, where he was stopped they having placed themselves in a Half Moon across the Road sitting in profound silence, there a Halt was made about an hour during which time

the aforesaid Sachems sung the condoling song: This being over Rozinoghyata, with several other councillors or Sachems rose up, and shook hands with Sir William and bid him and his company wellcome to their Town or Castle. Then Sir William marched on at the Head of the Warriors the Sachems falling into the Rear, and continued singing their condoling song. *O'Callaghan, 7:133*

Conrad Weiser mentioned something of the kind at an ordinary council at Onondaga, when the formation of the union was recalled, and the names of the first chiefs repeated. This will be quoted later, and occurred July 30, 1743.

Before Weiser reached Onondaga in 1750, Canassatego had died, and at first it was thought no council could be held, but as he had come a long way the chiefs reconsidered the matter, and sent word that they would meet him. He said, on this point:

It is to be known that the Six Nations don't meet in Council when they are in mourning till some of their Friends or Neighbours wipe off their Tears and comfort their Heart; it is a certain ceremony, and if they appear in Council without that Ceremony being performed, the dead Person was of no Credit or Esteem and it is a certain affront to the deceased Friends, if he has any. *Hazard, 5:474*

On this occasion some Onondaga chiefs met him on the way, and "one," said Weiser, "began to sing a Lamentation Song, just when we set out, to signify to me in an allegorical way, that the Town I was going to was no more inhabited by such good Friends as formerly, and now more especially since the *Word* died, meaning Canassatego, the evil Spirits would reign and bring forth Thorns and Briars out of the Earth."

Canassatego's name meant *Upsetting a house placed in order*, but he had long been their speaker or *Word*, and this expression was used instead of his name, from a curious Iroquois custom of which Weiser took note. Reference was made in the council to "the Death of that great Man our Word, who died but the other day (a dead man's name must not be mentioned among the People.)" *Hazard, 5:476*. This must have been awkward at times, when several were condoled. In July 1751, Weiser met the Indians at Albany, and employed Canaghquieson to perform all necessary ceremonies for him, he being an expert in such matters:

After most of the Indians met, Canachquaieson stood up and begged me to walk up and down the Floor and to sing Lamentation Songs in very melancholy Time, which he continued till all were

met and some time after in the Song mention was made of the Person or Persons for which he mourned, and their virtue praised. *Hazard*, 5:541

In Morgan's *Ancient Society* are what seem ideal accounts of various councils. He describes the mourning council as commonly lasting five days, though everything is now done in one, as it seems to have been in the Mohawk mourning of 1670. In his scheme the dead chief was lamented at sunrise, and the sachems of the afflicted nation marched out with their people to formally receive the visitors who were waiting outside the town. In all accounts extant, they wait outside for the visitors, at the fire at the wood's edge, of which he speaks. In all cases the visitors were greeted and a procession was formed. The lament and responses were chanted on the way to the council fire, as a tribute of respect to the dead. The opening of the council was the business of the first day.

On the second the installation ceremonies commenced, usually lasting into the fourth. The sachems were seated in two divisions, as in a civil council, the younger brothers acting for the elder when these were bereaved. A chief raised for the elder nations was installed as a father; if of the younger as a son. The wampum belts [strings?] were produced and explained, one at a time, by a chief who passed to and fro between the lines, reading from these. These proceedings took up the morning of each day, and games and amusements filled the rest. To show that this account is ideal, it is only necessary to quote Mr Morgan's account of the council he attended at Tonawanda, October 1847. Most of the delegates had arrived on Monday, but he said the council had been postponed to Wednesday, and was followed by a religious council on Thursday. He said:

About midday on Wednesday, the council commenced. The ceremonies with which it was opened and conducted were certainly unique — almost indescribable; and as its proceedings were in the Seneca tongue, they were in a great measure unintelligible, and in fact profoundly mysterious to the palefaces. One of the chief objects for which the council had been convoked, as has been heretofore editorially stated in the *American*, was to fill two vacancies in the sachemships of the Senecas, which had been made by the death of the former incumbents; and preceding the installation of the candidates for the succession, there was a general and dolorous lament for the deceased sachems, the utterance of which, together with the repetition of the laws of the confederacy — the installation

of the new sachems — the impeachment and deposition of three unfaithful sachems — the elevation of others in their stead, and the performance of the various ceremonies attendant upon these proceedings, consumed the principal part of the afternoon. At the setting of the sun, a bountiful repast, consisting of an innumerable number of rather formidable looking chunks of boiled fresh beef, and an abundance of bread and succotash, was brought into the council house. The manner of saying grace on this occasion was indeed peculiar. A kettle being brought, hot and smoking from the fire, and placed in the center of the council house, there proceeded from a single person, in a high shrill key, a prolonged and monotonous sound, resembling that of the syllable *wah* or *yah*. This was immediately followed by a response from the whole multitude, uttering in a low and profoundly guttural but protracted tone, the syllable *whe* or *swe*, and this concluded grace. *Schoolcraft*, p. 228

There is no mourning council on record half as long as that imagined by Mr. Morgan, and his account of the one in 1847 would suffice for the one attended by the writer in 1903. Indeed in early days the installation of a chief seems to have been a very brief and simple ceremony, not necessarily connected with the mourning council. Certain usages had been linked with the latter, as when some Cayugas said, in 1697: "You know our custom is to condole the dead by wampum." Then they began to look for the approval of the French and English colonists. Two Onondaga sachems had died without the customary notice of death to the English, and at a council in 1698 the speaker said:

That before the approvement of this government they could nor would not choose any other in their room, they had already acquainted the other nations. The Lieut. Gov. according to the usual ceremonies gave a bunch of wampum, condoling the sachems' loss, and approving what choice they should make among themselves.

In June, 1701, the Onondagas informed the French and English that they had lost one of their chief captains, and appointed another with the same name, giving each of the other nations a bunch of wampum. The Cayugas made a similar announcement with bunches of wampum. At a council in 1737, those present wished the business deferred for a short time, "because they would this day condole the death of the two sachems who lately died, according to the ancient custom of their ancestors, and until that was done they were like children under age, who can not act in public affairs."

At an ordinary council in 1755, the chief Oneida sachem presented a boy before the other nations present, raising him up as a sachem in place of Connochquisie, who was dead, giving him the same name. He did the same in an address to Johnson, with a string of wampum. Later in this council the Oneidas and Tuscaroras presented two young men to be made sachems, and "desired that they might be accepted as such, and that the Col. would distinguish them with the usual clothing as such." There seems to have been no elaborate ceremonial at the time, but this might have followed among themselves. There were some significant utterances at this council, pointing to a natural variation in ceremonies. The speaker said to Johnson:

If we are deficient in any manner of form, or should forget to answer in a particular manner any part of your speech, we hope you will excuse us. We only depend upon our memories, and can not have recourse, as you may, to any written records . . . We are much obliged to you for renewing our ancient forms. You have records of these things, and we thank you for putting us in mind of them.

About this time notice was taken of the division into elder and younger brothers in mourning ceremonies, but this presence did not seem essential in the raising of chiefs. In February 1756, the Oneidas said that at Canajoharie they had "lost two great men in whose stead or room we have been appointing others. Our brethern of the other nations have passed by and neglected this, which we think wrong." In that year Johnson himself raised a sachem for the Canajoharie Mohawks, saying:

As a proof of my regard for your choice I now, in the presence of your whole castle, invest him with all the powers of a sachem, and put on him those necessary marks of distinction which I wish him long life to wear.

A few years later the mourning for dead chiefs and the raising of the new are more directly connected. The pleasure which the Iroquois had in the share the French took in raising their chiefs led Johnson to take part also, and he seems to have aided in adding to the earlier ceremonies and making them more effective. The foregoing notes will be found in *New York Colonial Documents*.

Iroquois ceremonial manuscripts

The *Iroquois Book of Rites* contains an interesting account of the finding of the manuscript of the condoling songs by Horatio Hale, its learned author. He had heard of a book used in connection with the mourning councils, and in 1879 two copies were brought to him by two principal chiefs of the Iroquois in Canada. Other books had been printed for the Mohawks early in the 18th century, and many could read and write very well. They supposed that the songs and speeches used in the condolence were written down in New York by a Mohawk chief who was a friend of Brant, and were thus faithfully preserved. Chief John "Smoke" Johnson, from whom Hale had his first copy, made it in 1832 at the request of an old chief. The latter had the original and feared it might be lost, as indeed soon happened in a fire.

Chief John Buck, the Onondaga wampum keeper, had the other. In this the syllables were separated, and the proper names had Onondaga forms. Mr Hale said:

The copy was evidently not made from that of Chief Johnson, as it supplies some omissions in that copy. On the other hand, it omits some matters, and, in particular, nearly all the adjurations and descriptive epithets which form the closing litany accompanying the list of hereditary councilors. The copy appears, from a memorandum written in it, to have been made by one John Green who, it seems, was formerly a pupil of the Mohawk Institute at Brantford. It bears the date of November, 1874. *Hale*, p. 43

The translation was made by Chief J. S. Johnson and his son, and revised by the Rev. Isaac Bearfoot. This does not include what Mr Hale called *The Book of the Younger Nations*, information of which he obtained at Onondaga, N. Y. in 1875. At that time he had a list of the principal chiefs in the Onondaga dialect from Daniel La Fort, and also a copy of the condoling song in the same language. La Fort read from a small book what Mr Hale thought were personal notes, but which afterward seemed to him of more value. To make sure, he went to the Onondaga Reservation again in 1880, and found that this was a valuable addition to the Mohawk book. La Fort had copied this from his father's manuscript, which was peculiar in spelling, but John Buck said the speeches are precisely like those used in Canada, and the writer himself has heard them in condolences in New York. La

Fort and Albert Cusick translated these speeches for Mr Hale. The latter also made some extracts from Onondaga manuscripts relating to the same subject, part of which are quoted here.

In the report of the Bureau of Ethnology on linguistic fieldwork for 1884-85, are notes on some Mohawk and Onondaga manuscripts copied or secured by Mrs Erminnie A. Smith:

The Mohawk manuscript was copied about the year 1830 by Chief John "Smoke" Johnson from an earlier original or perhaps copy. The orthography of this copy is quite regular and is that of the early English missionaries, being similar in many respects to the well known Pickering alphabet. One of the Onondaga manuscripts was found in the possession of Mr Daniel La Fort and the other in that of Mrs John A. Jones, both of the Onondaga Reserve, New York. These two copies differ from each other in orthography and substance, the Jones manuscript being probably a full detail of a part of the other.

The orthography of the La Fort manuscript is very irregular and difficult to read, but that of the Jones manuscript is regular and legible. The Mohawk manuscript contains a detailed account of the rites and ceremonies, speeches and songs, of the condoling and inducting council of the Iroquoian League in the form in which that council was conducted by the elder brothers or members of the Onondagas, Mohawk and Seneca divisions . . . The La Fort Onondaga manuscript comprises a similar ritual of the same council as carried out by the younger brothers, viz: the Cayuga, Oneida and Tuscarora members . . . The Jones Onondaga manuscript is the charge of the principal shaman to the newly elected or inducted chief or chiefs. *Bur. of Eth.* 6: xxxi

The latter is elsewhere said to contain "a number of questions put to the candidate, his replies to the same, a résumé of duties of the new chief to his colleagues and to his people, and their duty to him. It contains, also, quotations from a condoling speech by a *large tree man* (Oneida), and forms of repentance of wrong deeds done by the chiefs. To a certain extent Oneida idioms occur to the exclusion of those of other Indian dialects." *Pilling*, p. 132. It is now in the library of Wellesley College.

In 1902 the writer borrowed a fine copy of the Mohawk condoling songs from Chief Orris Farmer of the Onondaga Reservation in New York. It had been written very distinctly by Chief Kahynodoe, or George Key, of the Grand River Reservation, Canada. It has about a page more than is found in Hale's version, part of

which is explanatory, and includes the full rendering of *Haii*, not given by Hale. The words are divided into syllables and arbitrarily into verses, and the chiefs are numbered in order. The arrangement of the songs is different from his, and the spelling often varies, but the material differences are not great.

About the same time the La Fort manuscript was placed in the writer's hands for examination and copying. One date on this was June 2, 1875, but a heading reads: *Six Nation Condolence this Paper Onondaga Castle, N. Y. 1885*. There were slight differences between this and Mr Hale's copy, chiefly in the vowels, but with occasional omissions of words or letters. None of these were important. With the aid of Rev. Albert Cusick the whole was revised with improved orthography. A list of chiefs was appended to this copy, but not the song in which they are included, and there are a few other notes. One Onondaga story is that the principal songs were once thought to be lost, but luckily an old woman was found who remembered them well. Better care was taken of them afterward.

Variations in the songs

In a long ceremony like the condolence, it may be expected that the speaker or singer may sometimes change the order or words, and this happens here. March 15, 1894, Mr H. E. Krehbiel of New York, lectured before the Woman's University Club of that city on *Hiawatha and the Rites of the Condoling Council of the Iroquois*, and this led to some correspondence with the writer. Mr Krehbiel said:

I have the song of greeting and the Litany, and also other portions which I wrote out from the singing of John Buck. Mr Hale, to whom I sent the music, seemed much disturbed by my information that our chant was extremely fragmentary compared with this book. I did not take the whole of the Litany, because it seemed to be repetition, but as far as I took it it was in consonance with the text as printed on my program.

Mr Hale is supported by many copies, and carelessness on the singer's part will account for discrepancies, and by comparison with the version given here it will be seen that the *Haii* may be used indefinitely and at the pleasure of the singer. First will be given the song called "Hail" as sung by John Buck, and no one will

doubt that it was faithfully rendered by one of Mr Krehbiel's musical ability. The translation follows the original, but in the former *Haii* will be but partially given:

Karenna Yondonghs "Hai! Hai!"

Hai! Hai! Hai! Khe-ya-da-wendh des-ke-non we-lon-ne!

Hai, hai, hai, hai, hai!

Hai, hai, hai! Ka-yon-ne-lenh des-ke-non we-lon-ne!

Hai, hai, hai, hai, hai!

Hai, hai, hai! Wa-kon-ne-de des-ke-non we-lon-ne!

Hai, hai, hai, hai, hai!

Hai, hai, hai! O-yen-kon-donh des-ke-non we-lon-ne!

Hai, hai, hai! Ron-keg-so-tah lo-ti-ri wa-ne!

Hai, hai, hai, hai, hai!

Ji-ya-thon-dek-ne Ron-keg-so-tah ji-ya-thon-dek Ji-ya-thon-dek-ne!

The hymn called Hail! in English

Hail, hail, hail! I come again to greet and thank the kindred!

" " I come again to greet and thank the League!

" " I come again to greet and thank the women!

" " I come again to greet and thank the warriors!

My forefathers — what they established —

Hearken to them — my forefathers.

A specimen is also given by him of the song with the names, sometimes called the Iroquois Litany, by the Indians the *Roll Call of the Chiefs*:

Hai, hai, hai, hai! Ji-ya-thon de-yonk-ha.

Hai, hai! Ja-tag-wen-i-o-ton, Hai, hai!

Ne *De-ka-ri-ho-ken*! Hai, hai, hai, hai, hai!

Hai, hai! Ji-ya-thon de-yonk-ha.

" Ja-tag-wen-i-o-ton, Hai, hai!

Ne *Ha-yen-ne-wat-ha*! Hai, hai, hai, hai, hai, hai!

Hai, hai! Ji-ya-thon-de-yonk-ha.

Hai, hai! Ja-tag-wen-i-o-ton, Hai, hai!

Ne *Sha-te-ka-ri-wa-the*! Hai, hai!

Neth-no na-sne jo-en-sna; Hai, hai!
 Ka-ris-wis-sa-nongh-we; Hai, hai!
 Ka-ya-ne-renh-go-wa-ne; Hai, hai!
 Wa-ka-righ-wa-ka-yon-ha; Hai, hai!
 Ne-his-ta-ha-wis-ton; Hai, hai, hai, hados!

Translation

Hail, hail, hail, hail! Continue thou to listen,
 " Thou who wert a ruler,
 " *Dekarihoken!*
 " Continue thou to listen,
 " Thou who wert a ruler,
 " *Hiawatha!*
 " Continue to listen,
 " Thou who wert a ruler,
 " *Shatekarivathe!* Hail, hail!
 " That was the roll of you,
 You who were joined in the work,
 You who completed the work, the Great League.
 Your work has grown old, what we have established
 You have taken with you! Alas! alas! alas! alas!

The dead feast

Preceding the greater and official condolence there was one connected with or following upon burial. The dead feast of the Hurons has been often described from the Relations, but had no recorded equivalent in New York though this singular custom was undoubtedly found in the western part. At intervals of a few years several towns would agree on a common feast or meeting of this kind. When the time came all the bodies of the dead were brought to the chosen town, borne by their friends in long processions, while the cry of the souls was heard through the forests. The corpse of yesterday and that of several years standing alike had an honorable place. Funeral games followed until the final ceremony came. The ghastly loads were then resumed and borne in funeral pomp to the great pit where all were interred. Hundreds were thus placed in a common grave.

Interment in New York was usually of a simpler character, but it was understood that there should be some public expression of general sympathy. To family sorrow was added a kind of minor condolence of an official character. The Relation of 1657 describes one of these at Onondaga:

After the dead man is buried, and his tomb is heaped up with food for the sustenance of his soul, and a kind of sacrifice had been made by burning a certain quantity of corn, the ancients, the friends and relatives of the deceased are invited to a feast, where each brings his presents to console those most afflicted. It is thus that they did in the presence of one of the fathers of our company, who represented at one of the ceremonies the person of Monsieur the Governor. An Ancient of the most considerable, proceeding gravely, cried in a lugubrious tone: *Ai! Ai! Ai! Agatondichon: Alas! Alas! Alas!* my dear relatives, I have neither spirit nor word with which to console you. I can do nothing but mingle my tears with yours, and lament the severity of the disease which treats us so ill: *Ai! Ai! Ai! Agatondichon!* I am yet consoled at seeing Onnontio and the rest of the French weep with us; but courage, my relatives! let us not sadden longer a guest so honorable, let us dry the tears of Onnontio by drying our own; here is a present which will dry the source of them. This present, which he made at the same time, was a beautiful collar of wampum, which was followed by presents and condolences from all the others, the liberality of the women being no less than that of the men on this occasion. The ceremony is ended by a feast, from which they take the best morsels for the sick people of distinction in the town.

While the greater condolence was for the chiefs and interested all the nations, the minor one might be used for any person and was of a more local nature. In the same year the Onondagas expressed their sympathy for the French in turn:

They have always since rendered the same offices which they use toward their most faithful friends. The chiefs among them having come with mournful cries to console us for the death of two of our Frenchmen, he who brought the presents of condolence, addressing the Father Superior, said to him: The Ancients of our country, being accustomed to dry each others tears, when they are afflicted by any misfortune, we come, *Achiendase'*, to perform for you this duty of friendship. We weep with thee because misfortune can not touch thee without piercing us by the same stroke; and we are unable, without extreme sorrow, to see thee so ill used in our land, after having left thine own where thou wast perfectly at thy ease . . . This present is to level the earth in which I have put them,

and this other to erect a palisade around their tomb, in order that the beasts and birds of prey may not disturb their repose . . . These were the appropriate terms of the speech of this grave barbarian, which was accompanied by eight beautiful presents of wampum, which he made in the name of the public. Several individuals used the same civility and the same liberality, which we have acknowledged with interest on all occasions that we could find.

In later days it was customary to express this personal sorrow at some convenient meeting of a general nature, and sometimes after an interval of months or years. Some trace of it yet remains in the Iroquois dead feast at the end of 10 days. Long mourning is now discountenanced, being a cause of sorrow to the dead. In 1657 there was mentioned "the custom that the relatives and Ancients have, of keeping together in the night which follows the day of the funeral, in order to relate old stories," but such features were subject to frequent change, and sometimes were of a local character. There are appropriate songs and games to be used between the death and burial, but these are features of feasts and not of councils.

Adoption

Closely related to the condoling council was the ceremony of adoption, largely practised by the Iroquois and other nations. Among the former it was sometimes a wholesale measure, as when after a successful war they increased their fighting force. Often it was a family matter, a captive being given to replace some loss, but leaving the family to dispose of the prisoner as they would. Then it became an honorary distinction, conferred out of friendship and originally securing privileges. Retaining this feature to some extent it can now be had for a consideration. When Father Poncet was taken by the Mohawks in 1653 he was given to a woman in place of her brother:

So soon as I entered her cabin she began to sing the song of the dead, in which she was joined by her two daughters. I was standing near the fire during these mournful dirges; they made me sit upon a sort of table slightly raised, and then I understood I was in the place of the dead, for whom these women renewed the last mourning, to bring the deceased to life again in my person, according to their customs.

This was of a personal nature, like that of Colden's as described by him, which was of a more modern type. He said:

It is customary among them to make a Compliment of Naturalization into the Five Nations; and considering how highly they value themselves above all others, this must be no small Compliment. This is not done by any general Act of the Nation, but every single Person has a Right to it, by a Kind of Adoption. The first time I was among the Mohawks, I had this Compliment from one of their old Sachems, which he did, by giving me his own Name, Cayenderongue. He had been a notable Warrior; and he told me, that now I had a Right to assume to myself all the Acts of Valour he had performed, and that now my Name would echo from Hill to Hill all over the Five Nations. As for my Part, I thought no more of it at that Time, than as an Artifice to draw a Belly full of strong Liquor from me, for himself and his Companions; but when about ten or twelve years afterwards, my Business led me again among them, I directed the Interpreter to say something from me to the Sachems; he was for some Time at a Loss to understand their Answer, till he asked me whether I had any Name among them: I then found that I was really known to them by that Name, and that the old Sachem, from the Time he had given me his Name, had assumed another to himself. I was adopted, at that Time, into the Tribe of the Bear, and for that reason, I often afterwards had the kind Compliment of Brother Bear. *Colden*, 1: xxviii

The adoption of Father Milet when a captive will be recalled, which resulted in his being an Oneida principal chief, and the adoption of the Joncaires and others helped the French greatly. When Kirkland first visited the Senecas in 1765, he said:

Sir William likewise told me that if I was cordially received by the Senecas, I should, in a week or two, be adopted into some one of their principal families, and that I must pay particular attention to my new relations, and that it would give me the liberty of applying to them for anything I wanted. Probably I might receive this adoption into the head sachem's family. It is usually performed with some ceremony, a short speech being made on the occasion. *Ketchum*, 1:214

A little later he was adopted in the council house, "the members of the head sachem's family being present, and sitting apart by themselves." Mr Kirkland was then invited there, and a chief addressed him and the rest:

I am appointed to say to you and our young white brother, that our head sachem adopts him into his family. He will be a father

to him, and his wife will be a mother, and his sons and daughters his brothers and sisters. The head sachem then arose and took me by the hand, and called me his son, and led me to his family. I thanked him, and said I wished the Great Spirit might make me a blessing to his family. I then shook hands with his wife and children, and with all who were convened on the occasion. *Lothrop*, p. 167

Gen. Ely S. Parker, the Seneca chief, gave an account of the adoption of Lewis H. Morgan and two others in 1846 at Tonawanda. They applied for adoption October 28, and their request was approved next day, provided they gave a good feast. October 31 the ceremony took place, the candidates being seated on a bench at one end of the room. Chief Sty or Ho-cis-ta-hout, *Bill in his Mouth*, opened the council, and Jesse Spring or Ha-sque-ta-he, *Ax in Hand*, stated its object. Then he said:

They, no doubt, knew the fact that when any one chose to become a member of our nation, on their making an application to some of our leading and wise men, and providing a feast to bring the people together, we were not very scrupulous in adopting. This adoption has been referred to the chiefs, and they assented to the adoption. It now becomes the duty of the tribes to which they respectively belong to come forward and present their proper names. The people will know into which tribe they are adopted by observing who leads them around the room. The managers request the warriors to keep perfect order, and to aid in making the entertainments interesting. The first dance in order will be the War Dance, and the second the Grand Religious Dance, as the proper accompaniments of the occasion . . . Mr L. H. Morgan was then called upon to rise and stand by the side of Jesse Spring, who, laying his hand upon his shoulder, with sparkling eye and loud voice, exclaimed that this our first brother would hereafter be known by the name of Ta-ya-dao-wuk-kah. Mr C. T. Porter was then called upon to pass a similar ordeal, and he unflinchingly received the name of Da-ya-a-weh. Mr Thomas Darling was next summoned, and upon him was conferred the euphonious sobriquet of Gi-we-go.

Hon. George S. Conover and two others were adopted by the Senecas in 1885; after a good dinner and smoke. Moses Lay or Da-ya-to-koh, the head chief present, aided by 16 sachems, conducted the ceremonies in an orchard, where the council was arranged on logs on three sides of a long rectangle, one end being open. The order was announced and the chiefs and sachems were

seated, the Turtle clan being placed on the head logs. On the right were the Wolf, Bear and Beaver clans; on the left the Snipe, Deer, Heron and Hawk tribes. Music and a prayer followed, after which the candidates were seated in chairs. A woman placed a string of brooches around Mr F. H. Furniss's neck, instead of the wampum which was always used in raising a chief. A chief then announced the Seneca name of Mrs Harriet Maxwell Converse, Ga-ya-nes-ha-oh, *Keeper of the Law*, and the head chief advanced, led her to the Snipes, giving her name and commending her to their care. Their chief received and introduced her to the others, and she shook hands with all. In adopting women, the war song is not sung as when men are received.

Another chief led Mr Furniss to the center, giving his Seneca name, To-an-do-ah, *One First to See*, afterward leading him up and down while he chanted the war song. The Indians responded, the women keeping time by clapping hands. He was then led to his new mother in the Turtle clan and kissed her, the clan welcoming him. Mr Conover was made a Wolf in the same way, having the name of Hy-we-saws, *History Investigator*. Strings of brooches were given to all the candidates.

These are fair samples of the more ceremonious modes of adoption now practised. As it is a personal rather than national right the mode is often much simpler, consisting in little more than giving a name. A familiar instance is that of Bishop Spangenberg and his companions, who received names, June 10, 1745, while on their way to Onondaga. It was informal and a matter of convenience, but all three bore these names as long as they lived. The journal says:

Our guides, Shikellimy and his son, and Andrew Sattelihu, saw fit to give us Magna names, as they said ours were too difficult to pronounce. Bro. Spangenberg they named T'gerhitonti, [i. e. *a row of trees*]; John Joseph, Hajingonis [i. e. *one who twists tobacco*]; and David Zeisberger, Ganousseracheri [i. e. *on the pumpkins*].

A little more formal was the adoption of another Moravian at a council held with three Seneca chiefs in the clergy house at Philadelphia, July 17, 1749. The council had assembled, Bishop von Watteville presiding; other Indians were in the city, but at this meeting only the three sons of Shikellimy and three Senecas were present.

After being seated the Indians conferred among themselves, and remarked that it was not well that Bishop von Watteville had no Indian name by which he would be known among them, and that it was their wish to confer one on him, because he had lived among them, and had come over the "great water" to visit them. Accordingly they deliberated a long time, and decided to name him Tecarihondie, which signifies *one who brings a message or important news*. It was the name of a great Seneca chief, of the tribe of the Deer, and as he who bore it is dead, his name will be thus perpetuated. This name they announced to their white brethren, who acknowledged it with pleasure, and gave evidence of their joy that Tecarihondie was naturalized, and that he was the tenth brother who was admitted into their nation.

In his life of Red Jacket, Col. W. L. Stone gave a curious account of the adoption of Thomas Morris at Tioga Point in 1790. On this occasion he received the name of Otetiana, *always ready*, which had been Red Jacket's. This was done when the full moon "Indians present at the treaty, united in an offering to the moon, then being at her full. The ceremonies were performed in the evening. It was a clear night, and the moon shone with uncommon brilliancy. The host of Indians, and their neophyte, were all seated upon the ground in an extended circle, on one side of which a large fire was kept burning. The aged Cayuga chieftain, Fish-carrier, who was held in exalted veneration for his wisdom, and who had been greatly distinguished for his bravery from his youth up, officiated as the high priest of the occasion—making a long speech to the luminary, occasionally throwing tobacco into the fire as incense. On the conclusion of the address, the whole assembly prostrated themselves upon the bosom of their parent earth, and a grunting sound of approbation was uttered from mouth to mouth around the entire circle." *Stone*, p. 42

A war dance followed which nearly made trouble, but the account differs widely from other adoptions. A more personal act was that of Red Jacket in 1821. He talked with the Rev. John Breckenridge:

At the close of the conversation he proposed to give me a *name*, that henceforth I might be numbered among his friends, and admitted to the intercourse and regards of the nation. Supposing this not amiss, I consented. But before he proceeded he called for some whisky. . . . After some time a small portion was sent to him at the bottom of a decanter. He looked at it,—shook it,—and

with a sneer said,—“Why here is not whisky enough for a name to float in.” But no movement being made to get more, he drank it off, and proceeded with a sort of pagan orgies, to give me a name. It seemed a semicivil, semireligious ceremony. He walked around me again and again, muttering sounds which the interpreter did not venture to explain; and laying hand on me pronounced me “Con-go-gu-wah,” and instantly, with great apparent delight, took me by the hand as a brother. *Stone*, p. 348

Schoolcraft gave the Onondaga account of early adoption, before it had become a mere privilege or compliment, but was a part of national policy, strengthening rather than weakening themselves by war:

Their plan was to select for adoption from the prisoners, and captives, and fragments of tribes whom they conquered. These captives were equally divided among each of the tribes, were adopted and incorporated with them, and served to make good their losses. They used the term, *We-hait-wat-sha*, in relation to these captives. This term means a body cut into parts and scattered around. *Schoolcraft*, p. 29

While a little girl, Mary Jemison was adopted by two Seneca women in the place of their dead brother. The song she heard has quite a modern sound, but follows as given by her biographer. Several women stood round, and one mournfully sang:

Oh, our brother! alas! he is dead—he has gone; he will never return! Friendless he died on the field of the slain, where his bones are yet lying unburied! Oh, who will not mourn his sad fate? No tears of his sisters were there! He fell in his prime, when his arm was most needed to keep us from danger! Alas! he has gone, and left us in sorrow, his loss to bewail! Oh, where is his spirit? His spirit went naked, and hungry it wanders, and thirsty and wounded it groans to return! Oh, helpless and wretched our brother has gone! No blanket nor food to nourish and warm him; nor candles to light him, nor weapons of war! Oh, none of these comforts had he! But well we remember his deeds! The deer he could take on the chase! The panther shrunk back at the sight of his strength! His enemies fell at his feet! He was brave and courageous in war! As the fawn he was harmless; his friendship was ardent; his temper was gentle; his pity was great! Oh, our friend, our companion, is dead! Our brother, our brother! alas, he is gone! But why do we grieve for his loss? In the strength of a warrior, undaunted he left us, to fight by the side of the chiefs! His war whoop was shrill! His rifle well aimed laid his enemies low; his tomahawk drank of

their blood; and his knife flayed their scalps while yet covered with gore! And why do we mourn? Though he fell on the field of the slain, with glory he fell; and his spirit went up to the land of his fathers in war! Then why do we mourn? With transports of joy they received him, and fed him, and clothed him, and welcomed him there! Oh, friends, he is happy; then dry up your tears. His spirit has seen our distress, and sent us a helper whom with pleasure we greet. Deh-he-wa-mis has come; then let us receive her with joy!—she is handsome and pleasant! Oh, she is our sister, and gladly we welcome her here. In the place of our brother she stands in our tribe. With care we will guard her from trouble; and may she be happy till her spirit shall leave us. *Seaver*, p. 57-59

At the annual outing of the Onondaga Historical Association, held at Onondaga Valley, June 6, 1904, the writer was adopted into the Onondaga Eel clan as Wah-kat-yu'-ten, the *Beautiful Rainbow*. It was intended to do this in the council house, when the society met there two years before, but it was then deferred for lack of time. The ceremony used did not essentially differ. Albert Cusick or Sa-go-na-qua-de, performed the customary rites in Indian costume, relating the origin of the clan and confederacy and the reasons why the honor was bestowed. He then led the new brother up and down, singing the customary song of thanksgiving and then introducing him to those of his new relatives who were present. At a meeting of the Cayuga Historical Association the next evening, after the presentation of the Cornplanter medal to Gen. John S. Clark of Auburn, in recognition of his valued Iroquois researches, that distinguished antiquarian was adopted into the same clan and nation, by the name of Hah-hah-he'-sucks, or the *Pathfinder*. In both these cases the distinction was unsought, and in this way it is rarely given. The song used was no. 7 of this bulletin, being one of the Adonwah or thanksgiving songs. They are thankful for their new brother. The ancient and monotonous *He He* accompaniment from a large body of persons gives a peculiar character to this.

Religious council

Though the Iroquois had many religious feasts the religious council is of modern institution and of a distinct character. Morgan gave the Seneca name as Ga-e-we'-yo-do Ho-de-os-hen-da-ko, *one devoted to religious observances*, mainly in the way of teach-

ing, and occupying several days. Mr Arthur C. Parker called the teachings of Handsome Lake Ga-i-wi-u or *good tidings*. There are no special rites but all the circumstances of the revelation to Handsome Lake are given, and his messages are related as closely as possible. Morgan gave a full and excellent account of this, and the writer summarized this and some others in the *Journal of American Folklore* for 1897. These councils are called like others; white wampum being used, attached to a stick. They do not occur every year, but only as desired, and are a distinct feature of what is called the new religion.

The Iroquois originally had a belief in Agreskoué, Taenyawahkee or Taronhiwagon and other divinities of whom these were the chief. According to Father Jogues, human sacrifices were sometimes offered to the former, and other early writers used his statement without credit. The later missionaries say nothing of this, though strenuous in their efforts to abolish the worship. They were successful in this among the Mohawks in 1670, and at Onondaga about the same time. At the latter place the change was more nominal than real, but there was everywhere a weakening of the old vague belief. Taenyawahkee, the *Holder of the Heavens*, is still revered, but with changed ideas of his person and character. His name is now used in religious ceremonies only at the New Year's or white dog feast. At other feasts Sone-yah-tis-sa-ye is used by the Onondagas, meaning *One that Made Us*. Sometimes the Christian Indians employ this term, but more commonly that of Ha-wen-ne-yu, *One that Rules in All Things*, usually rendered the *Great Spirit*.

There were many minor spirits. The Thunders are among these, and have yet their offerings of tobacco when rain is desired. The three supporters of life, corn, beans and squashes, are personified. Fairies and witches have a prominent place. Originally everything had its spirit, and the Indians' relation to those of animals was recognized in many curious ways. These will be passed over now, as well as the great and wonderful influence of dreams, which the Jesuit missionaries so often described. The origin and use of the religious council will form the present subject.

Central New York has originated three new religions. Mormonism had its birth there, and has become a power in the nation.

Spiritualism developed there from a small germ, and has had a wide following. The new religion of Handsome Lake, the Seneca prophet, was intended only for one people and has been restricted to them. It had some good results, but is fast dying out.

While Iroquois belief was in its chaotic and transition state, the Seneca prophet Ga-ne-o-di-yo appeared and proclaimed a new revelation. Born on the Genesee river, about 1735, as is said, but probably later, he had a reputation for idleness and intemperance for about 60 years, differing little in this from many of his people. Becoming ill, he was thought dead, but revived, claimed a revelation, changed his ways, and taught a new religion, primarily directed against drunkenness and the sale of lands, both matters of importance. Though the date has been made 1790, the best authorities place it 10 years later. Sose-ha'-wa, his successor, definitely said it was in 1800, and this date may be considered correct. Still another proof of the date will be found in the visit of some Quakers or Friends to Onondaga in 1809. The visitors said:

We had a satisfactory time with them, which was greatly increased when we were informed, not only by themselves, but the interpreter, that they had totally refrained from the use of ardent spirits for about nine years, and that none of the natives will touch it. *Aborigines' Com.*, p. 163

The interpreter was Ephraim Webster, and Clark gives his account, though with an erroneous date. At his trading house he treated some chiefs who were going to a council at Buffalo, and brought out the bottle for them on their return:

To the utter astonishment of Mr Webster, every man of them refused to touch it. This he at first understood to denote the fiercest hostility . . . He was not long left in this painful state of anxiety and suspense. The chiefs explained, that they had met at Buffalo a prophet of the Seneca nation, who had assured them, and in this assurance they had the most implicit confidence, that without a total abstinence from the use of ardent spirits, they and their race would shortly become extinct, that they had entered upon a resolution never again to taste the baneful article and that they hoped to be able to prevail on their nation to adopt the same salutary resolution. Many at this early day adopted the temperance principles, it is said at least three fourths of all the nation. *Clark*, I:105

Several allusions to his character as a prophet and teacher were made by the authorities at Washington in 1802, but there is no mention of this in the preceding century.

Probably the best account of the beginning of his mission is that quoted by Morgan, as given by his grandson and successor, Sose-há-wa, at a religious council in 1848. This is substantially the same as that related by a later preacher at Onondaga in 1894, of which a full report was secured. After telling of his four years illness Handsome Lake said:

I began to have an inward conviction that my end was near. I resolved once more to exchange friendly words with my people, and I sent my daughter to summon my brothers Gy-ant-wa-ka, or *Cornplanter*, and Ta-wan-ne-ars, or *Blacksnake* . . . A man spoke from without and asked that someone might come forth. I arose, and as I attempted to step over the threshold of my door I stumbled, and would have fallen had they not caught me. They were three holy men, who looked alike and were dressed alike. There was another whom I would see later. The paint they wore seemed but one day old. Each had in his hand a shrub bearing different kinds of fruits. One of them addressing me said: We have come to comfort you. Take of these berries and eat; they will restore you to health. *Morgan, p. 234*

Before his daughter returned he seemed dead, but Blacksnake found parts of his body still warm. It was the early morning. When the sun was halfway to the zenith he opened his eyes, but answered no questions and closed them again. At noon he awoke once more, telling what he had seen and rehearsing it next day to the assembled people. The official statement at Onondaga was to the same effect, but the common story is that he lay several days inanimate, as follows: "The people gathered for the burial, but for some cause Cornplanter had the funeral delayed, and after three days the spirit of Handsome Lake came back to the body and it lived again." The source of this variation is obvious, but it is not supported by the preaching.

For full information on the doctrines of the new religion reference is made to the two accounts mentioned, though the leading features will be sketched now, principal stress being laid on the gathering in its mode of procedure. It is called by sending out strings of white wampum, with the usual tally stick attached, as in figure 2. White wampum only is used while the preaching lasts. For this there are 10 long strings united in a bunch as in figure 1. At the meeting at Onondaga in 1894, the return of the invitation wampum, the welcome speeches and answers, formed one day's

proceedings. Five days of preaching followed: that is, the meeting opened about 10 a.m., always closing at noon. Four days sufficed in 1905. Sose-há-wa gave the reason for the early hour and it belongs to other religious meetings, though not always observed. He said: "Our religion teaches that the early day is dedicated to the Great Spirit, and that the late day is granted to the spirits of the dead. It is now meridian, and I must close." It is said by some that the Great Spirit rests or goes to sleep at that hour.

At Onondaga the preaching was preceded by an eloquent invocation, in which thanks were given to the Great Spirit, the Four Persons, the Thunders who were their grandfathers, the sun, moon and earth for their varying blessings. The preacher sat in one chair, rising and leaning on it while speaking, and his assistant in another held the white wampum. This was carefully wrapped up at the close. Soon after came the great feather dance and a confession of sins on repentance wampum. The rest of the day was devoted to pleasure. This council being held in August was followed immediately by the green corn dance, lasting several days, but it was sometimes held in connection with mourning councils, and Morgan's report is of the three days' preaching in October 1848. The ceremonies he did not describe beyond saying that the opening was in the usual way, and with short speeches.

Three persons at first appeared to Handsome Lake and a fourth was to join them later. Sose-ha'-wa did not describe the coming of the last, but assumed his presence as one of the four messengers, termed *Ki-yae-ne-ung-qua-ta-ka* or *four persons of the Onondagas*. In the preaching of 1894 there are more particulars, the three persons telling him he would see the fourth three days later and that his coming back to earth depended on where he met him. The day came and they said:

You now see the fourth angel. You shall meet him. When you meet him he will ask if you ever heard old people say that the palefaces killed a certain person. They met him, and he asked Handsome Lake if he ever heard of a person who was killed a long time ago. He answered, I have heard old people say that such a one was killed. The man said, I am the person; and he showed all the marks made on him in killing him. He said to Handsome Lake, The white people abused me, and they think they have killed me. I say that I am not dead, but I have gone back home, because not one person believed me. So I will say that they shall not enter heaven.

While another statement is not official it goes somewhat beyond this, but is justified by it. It is from an account of the preaching written by Jairus Pierce of the Onondaga Reservation, and follows

He said he met Christ by the way, who showed him his hands, the scars, the nail holes in his hands and feet. Christ also asked him how he was getting along on earth, preaching repentance. Handsome Lake's reply was that about half and half of the people believed on him. Christ said, "You are doing better than I did while on earth. But very few believed on me. They only sought to kill me, and they did kill me. I hear their prayers now, but it is too late. They will continue to pray, but it availeth nothing. There is no salvation possible for white men. They are all condemned already, with the exception of one, and that one is Gen. George Washington. You will find him on your way. He stands at the very entrance of heaven, but can go no farther."

As this was written in 1897, it seems a report of the preaching at Onondaga in 1894, but in any case the tale of the revelation has been amplified in process of time. A summary of its accepted teachings will be given.

The broad moral code is much like our own, and with minor details regarding particular actions. White people and Indians were created for different lands, and things allowed for one were harmful to the other. They ought not to intermarry. Card playing and fiddling were from the Evil Spirit, and cards and violins must not come on Iroquois reservations. They use wind instruments, but none with strings except pianos. Intemperance was a sin, and its effects and punishments were graphically described: causing lack of care, it affected the material world, corn and the products of the ground. Married people were not to be quarrelsome nor were they to part except for very serious cause. If a man had a child by one wife, left her and had a child by another, and in turn forsook that, he could not enter heaven. Parents were to arrange marriages for young people. Orphans and poor children might be adopted, insuring a future reward. Children were not to be whipped, but might be plunged in water. As each was a gift of the Great Spirit they were to be thankful for it, nor were its features to be criticized. Children were to venerate their parents and aid them in old age. Hospitality was to be generously extended, all being members of one great family. Lands ought not to be made merchandise, for they belonged to all, and the living only held them in trust for a time.

To some men the Great Spirit had given knowledge and the gift of healing, but they must not be exorbitant. Gifts might be made to them according to ability, but to save life was a sufficient reward. Tobacco was to be used with all medicine, and by this the patient was to return thanks to the Great Spirit for his recovery. It was right to look on the dead, for they were conscious of neglect, and were glad to be remembered and to hear the good resolutions of their friends. A eulogy might properly be given. It was wrong to keep the annual feast of the dead, and this was changed to 10 days' feast, but both are still kept. The seller must tell the purchaser the actual cost of any article, and anything found was to be restored if possible. The Great Spirit had intended that wild animals should be used at feasts, but things had changed and they might build comfortable houses and raise cattle. Sose-ha'-wa spoke of a morning and evening thanksgiving. At Onondaga it was said that prayer should be offered five times a day. The six principal festivals had each their special directions, the briefest of all being those for the New Year's feast. They might rest any day, but the Great Spirit had appointed no special day for them.

The way to heaven was less traveled than the other which Handsome Lake saw, where two keepers sat at the forks of the road beyond the grave, directing spirits to their future abode. Looking into one of these he saw the grotesque and appropriate punishments of evil doers. Some of these might have a future trial and restoration, but some could not. Just outside of heaven was Washington's abode, where he lived alone and speechless, but perfectly happy. Handsome Lake was not allowed to enter heaven at this time, for then he could not have returned to earth, but it was not the happy hunting grounds of his fathers. At last the earth would be destroyed, but "before this dreadful time the Great Spirit will take home the good and faithful. They will lie down to sleep, and from their sleep of death they will rise and go home to their Creator. Thus the angels said."

For the rest of his life, Handsome Lake was to preach and the chiefs were to assist him in their way. Other officers having a care of religious affairs were the Keepers of the Faith called Honun-de-ont by the Senecas. Their female assistants are termed Onah-ta-hone-tah by the Onondagas. These had official names,

laying them aside if they gave up the office, a thing seldom done, as there were future privileges and penalties. The prophet said:

The same office exists in Heaven, the home of our Creator. They will take the same place when they arrive there. There are dreadful penalties awaiting those Keepers of the Faith who resign their office without a cause. Thus the angels said.

As his mission was commended by the authorities at Washington for its beneficial moral effects, many Indians have claimed that he had a commission from the President to preach. Jefferson said:

Go on, then, brother, in the great reformation you have undertaken. Persuade our red men to be sober and to cultivate their lands; and their women to spin and weave for their families . . . It will be a great glory to you to have been the instrument of so happy a change, and your children's children, from generation to generation, will repeat your name with love and gratitude forever. *Stone*, p. 449

This was in November 1802. In March of that year, Hon. Henry Dearborn, Secretary of War, said to the Iroquois chiefs, by direction of President Jefferson:

Brothers,—The President is pleased with seeing you all in good health, after so long a journey, and he rejoices in his heart; that one of your own people has been employed to make you sober, good and happy; and that he is so well disposed to give you good advice, and to set before you so good examples.

Brothers,—If all the red people follow the advice of your friend and teacher, the Handsome Lake, and in future will be sober, honest, industrious and good, there can be no doubt that the Great Spirit will take care of you and make you happy. *Clark*, 1:107

On this occasion Handsome Lake said the four angels desired him to select two sober men to take care of the question of strong drink, and supplementary revelations came at convenient times. He made annual visits to all but the Oneidas, the latter rejecting his claims, and died on a visit to Onondaga, August 10, 1815. He was buried under the center of the old council house, a little north of the present one, where his unnoticed grave still remains. It has been proposed to erect a simple monument¹ on the spot to the memory of a remarkable man, who certainly elevated the character of his people.

After the preceding was written, the writer examined a Seneca version of this preaching, recently placed in the State Library, with

¹ This monument was erected during the summer of 1906, with appropriate ceremonies.

a free translation of the same by Mr Arthur C. Parker. There are six preachers of this religion in New York and Canada, and their oral teaching does not always agree. On this account an attempt has been made to reduce it to writing, but not with perfect success. In the version in question, besides preliminary and miscellaneous matter, there are 94 sections of direct instruction, mostly concluding with the words, "So they said, and he said it," to show that Handsome Lake faithfully transmitted the message given him by the four angels. As a specimen of this there follows section 14, on the correction of children, with Mr Parker's translation of the same. The angels speak:

Do-oh-na a-eh oh-ya-kuh as-gwa-ah-wi ne-a-eh-ha-a de-ne-huh he-ni-yon-da he-da-ga-neh no-dya-no-da-eh he-jo-he ne-we-a-ih-yas he-ni-yon-da. Na he ye-we-a-gi-ya-yah he-so-yi yo-shaw-wea-nah he-yo-da-ihs-da-nih ti-yu-de gay-gas do-da-yek gwis-da ne-wea-e-yat ti-ga-de no-ya wea-a-go-son-gwa-we-shon neh-huh na-gas yo-doh na ne-ye-sa-a sa-ga-da-te-weat da-sa-gwa-wea-ih-son gas wea-a-go-e-weat.

Ne-a-eh we-a-oh-ni-go-e-ga-duck no dya-no-da-oh he-jo-he ne-a-eh a-se-oh-wi ne-sey-non-soh neh a-sa-no-da-tey-weat oh-na son-kuh ga-nyah-a-ye-ih-wea-oh ne-sey-non-soh ne-sa-ga jo-gweh da-ne-huh a-eh-no-di-ye.

Ne-huh-wea-ih-nya-ye-huck.

Da-na ho-da-wi-wea-ih nyoh-ih-wi-sa-oh na-ya-da-ak da ha-we-oh ne-huh na-eh oh-wa-no-ah-da-oh he a-oh-wo-no-ihs-da-ni-a ti-ga-de no-ya a-ya-ga a-gos-go da-gwas-gi-sah ne-ye-sa-a ha-a da-gwis-da he-go-us-don da-oh-na wea-ih a-dya-go-nya-ya ne-huh ha-ya-gogoh-duck he-dyo-ne-goh da-gwas-ne-son he-ni-yon-we a-ya-ya-ne-ye-sa-a ah-na-sa-ga-da-te-weat ne-huh wea-ih-soh ha-da-ye-daet ne-ha-eh gwa-na-eh-ha-a de-ne-huh ne sa-gwa-soh wea-a-gus-weat oh-na na-gas-yo-do sa-ga-da-te-weat da-ga-oh-wo-na-wea a-go-ya-hih ne-sa-gwa-sah ne-huh-ga-a-eh no-di-ye ne-huh-wea-ih-nya-ye-huck.

And now we tell you another story of what people do.

An old woman punished her children unjustly. Therefore the Creator is sad, for this is wrong. Bid your relatives cease such practices.

So they said it.

So now we show you the Creator's way. Talk slowly and kindly to children, and never punish them unjustly. When a child does not obey, the mother must say, "Come to the water. I will immerse you." If the child does not obey after this warning, she must take the child to the water, and just before entering must say, "Do you now obey?" And she must say so again, and if at the

third time there is not obedience, then the child must be thrust into the water. But if the child cries for mercy she must have it, and the woman must not thrust the child into the water. If she does the sin is upon her.

So they said, and he said it.

The above transcript is literal and closely follows the native text. In the concluding section of the Gai-wiu the fourth angel is evidently represented as Jesus Christ.

Nation councils

In *Ancient Society* Mr Morgan gives an imaginary account of an early council, unlike any historic relation which the writer has seen. Supposing it to be at Onondaga the chiefs there would send messengers to the other nations, giving the time and purpose. The nearest nation sends the message to the one beyond. The sachems summoned come, each with a bundle of white cedar if the purpose is peace, or of red cedar if it is war. They come a day or two before the council, encamping near the town, being formally received at sunrise. In separate processions each nation marches from its camp to the council grove, every sachem bearing his skin robe and bundle of fagots. There the Onondaga sachems await them and a circle is formed. The Onondaga master of ceremonies stands on the east of the circle toward the rising sun. On a given signal they march around the circle, moving by north. The north side is o-to-wa-ga, *cold side*; the west ha-ga-kwas-gwa, *side toward the setting sun*; the south en-de-ih-kwa, *side of the high sun*; the east t'ka-gwit-kas-gwa, *side of the rising sun*. After marching round the circle three times in single file and the head and foot of the column being joined, the leader stops on the east side and lays down his bundle of fagots. He is followed in this by the others, one at a time, thus forming an inner circle of fagots. Then each sachem spreads his robe in the same order, and sits cross-legged on it, behind his bundle of cedar, his assistant sachem standing behind him.

The master of ceremonies then rises, takes from his pouch two dry sticks and a piece of punk, and produces fire by friction. Then he steps within the circle, sets fire to his own bundle and to the others in the order in which they are laid. When all are burning well, he gives a signal, the sachems rise and march thrice around

the circle, going north as before. Each turns fully round from time to time, exposing all sides of his person to the fire. Thus they warmed their mutual affection for each other, and thus the council would be friendly. Then they reseat themselves, each on his own robe.

In a few moments the master of ceremonies rises and fills and lights the pipe of peace from his own fire, drawing three whiffs and blowing the first toward the zenith, the second toward the earth and the third toward the sun. The first returns thanks to the Great Spirit, the second to the earth, his mother, and the third to the sun for his benefits. This is signified by acts without words. The master of ceremonies then passes the pipe of peace to the sachem on his right toward the north, who repeats his acts and passes it on, signifying in this way a pledge of faith, friendship and honor. It is almost needless to say that history preserves no trace of a council conducted in this way. It is purely ideal.

The Jesuit Relations, the Moravian journals and our own colonial documents preserve many incidents and details of Indian councils, but the customs changed from time to time. When the Iroquois subjugated other nations they were affected by them, and their contact with Europeans brought in new ceremonies, like the firing of significant salutes. There can be little doubt that Sir William Johnson greatly enriched council observances.

Father Milet's account of Iroquois embassies and councils in the Relation for 1673-74, is not the earliest of all, but is comprehensive, treating of fraternal meetings. The wampum for these was provided by the Agoianders or noble families. These met and made their contributions formally, with speeches and a feast, each taking its turn in preparing the feast. Final arrangements were made and word was sent of their coming, on which a welcome was prepared. A musket was shot from the palisade, a fire was made where the visitors were received by their hosts, the pipe of peace being smoked and speeches made. Then they were led in single file to their lodgings. A notable chief marched at the head, "and he pronounces a grand suite of words which they have received by tradition, and which they repeat after him." The ambassador who was to speak comes last, singing until after he had entered his cabin. Presents and speeches followed, ending with a feast.

The next day was one of rest; the third day the ambassadors stated their business and were answered the fourth day. The whole was terminated by compliments and a feast.

When Cartier visited Hochelaga in 1535 an old Iroquois custom was observed. He was met at a wayside fire, some distance from the town, by some chiefs who welcomed him in a long address. Then they escorted him to their capital.

At Le Moyne's first visit to Onondaga in 1654, he did not directly speak of being formally met in this way, as he did on a later occasion, but it is easily inferred, for he said: "At a quarter of a league from the village I began a harangue, which gained me much credit. I named all the chiefs, the families, and persons of note in a drawling voice and with the tone of a chief." Two chiefs made a reply.

When Chaumonot and Dablon came to Onondaga, the chief Gonaterezon came to meet them a league from the town and led them to the woodside fire a quarter of a league from Onondaga, where the great men of the place awaited them, refreshing them with their best dishes and exchanging friendly speeches. Then they were led through lines of people into the town. Like this was Father Le Moyne's second reception at Onondaga in 1661. His old friend Garakontié still loved the French:

This is why he came two leagues to meet us, accompanied by four or five others of the Ancients, an honor which they are never accustomed to give to the other ambassadors, to meet whom they are contented to go a little eighth of a league outside of the town . . . I walked gravely between two rows of people, who give me a thousand benedictions . . . I kept making my cry of Ambassador while walking . . . then having returned in two words my thanks for this good welcome, I continued my journey and my cry.

The old Mohawk word, *Gawendoutatie*, *to go speaking as when they go on an embassy*, seems to allude to this practice. The *two words* were short speeches emphasized with strings or belts.

Receptions at the council fires of the whites gradually took on new features, retaining some which were old. In 1694 a treaty was held in State street, Albany, with 25 Iroquois chiefs.

Ye sachims were attended with many other Indians. When ye came to ye place where ye treaty was held, they came two in a rank, Rode, ye sachim of ye Maguase being ye leader, singing all ye way,

songs of joy and peace. So, likewise, when ye were sat down, they sang two or three songs of peace before they began ye treaty. *Mass. Hist. Soc. Coll. ser. 4, 1:106*

A symbolic feature was added later, relating to the number of the Iroquois nations. Their representatives came to Albany, August 24, 1711. "About 2 O'clock in ye afternoon the 5 Nations came all down from the Hill passed by Her Maj'tys Fort which fired 5 Gunns as they went by." These salutes were always expected in Canada, and in 1757 it was said: "The Five Nations are the only ones for whose reception there is an established etiquette. An Interpreter is sent to meet them, who presents them with some Strings of Wampum, and when they enter the town they are saluted by five discharges of cannon."

Other quotations might be made, but these will suffice for early usages. Until quite recently this reception has been maintained in a modified form on great occasions, long processions meeting and escorting distinguished visitors on the New York reservations. At the last general council held with the United States at Canandaigua, in 1794, the Oneidas, Onondagas and Cayugas arrived early. October 14 Farmer's Brother and his Senecas halted 4 miles away, to dress and paint for their entrance. At 3 p.m. they were welcomed by a long line of Oneidas, Cayugas and Onondagas, mutual salutes being fired as they passed by. All afterward formed a circle around the commissioners, who were addressed by the Seneca chief. Two days later Cornplanter's band was received with similar honors. At this treaty 1600 Indians were present. Good cheer helped the attendance, but there were other reasons. Sir William Johnson reported nearly 3000 Indians at the treaty of 1768 and 2320 at that of 1770.

Ceremonies often varied in councils. Usually tears are wiped away, good wishes exchanged, thorns taken out of the feet, the sun restored to the sky, the chain of friendship brightened and graves leveled or covered, but every council might have some peculiar ceremony. Sometimes they were quite informal, but this was rare. No speech was made without a belt, string, or other present, and each of these was hung up in the sight of all. If the speech or proposal was not accepted, the belt was returned. Speeches were often intoned, and always when quoted. When

Cammerhoff was in the council at Onondaga, June 19, 1750, he said: "To our astonishment an old Oneida began to sing the message which he had for the council, in a very high tenor voice. He continued for more than half an hour." This was from the Nanticokes. Two days later Canassatego acted for the Moravians, and took "the fathom of wampum and belt, and intoned in the usual Indian fashion the signification of each." When he explained the wampum to some chiefs in private he intoned his words. Allusions to this practice are frequent.

The speaker usually walked to and fro, and the way in which he held the wampum was significant. Sometimes this was passed around the council for inspection. If held in the open air the chiefs of each nation would gather by themselves and determine what their vote should be. In the Relation of 1654, after describing his way of speaking at Onondaga, Le Moyne said: "After this they grouped themselves by nations and bands . . . They consulted among themselves by the space of more than two good hours more. At last they recalled me among them, and gave me a seat in an honorable place." The four nations of the Hurons had the same custom, those of the same nation or village sitting near each other in a general council. Each village then quietly considered what its vote should be, thus facilitating business. The Hurons named this council "Endionraondaoné, as if one said, A council equal and easy as the plains and shaven fields."

Miss Powell described an open-air Iroquois council at Buffalo creek in 1785, which was largely attended.

Each tribe formed a circle under the shade of a tree, their faces toward each other. They never changed their place, but sat or lay upon the ground, as they liked. The speaker of each tribe stood with his back against the tree. The women walked, one by one, with great solemnity, and seated themselves behind the men. *Ketchum*

Usually after proposals were made there was an adjournment of the council to give time for this conference and agreement on a vote. If the matter was of little importance it might be decided at once. In a Six Nations' council attended by the writer in Canada, the chiefs of the elder nations quietly conferred and voted in a body by themselves, and the younger did the same, the Onondagas having the casting vote as fire keepers. No speaker is ever interrupted,

nor any temper shown. If the women have a proposal to make, they choose a chief to speak for them. Sometimes the wampum received was evenly divided at the council; at other times significant belts were kept as records.

One mode of memorizing has been sometimes mentioned and appears in Prof. Timothy Dwight's account of Indian councils:

When in council they spoke optionally; and listened to each speaker with a profound and very respectful silence; observing a decorum which might with great advantage be copied by our Congress, and your Parliament. When proposals for war or peace were made, or treaty proposed to them by the colonial governours, they met the ambassadours in council, and, at the end of each part or proposition, the principal Indian delivered a short stick to one of his council, as a token that it was his peculiar duty to remember that part. This was repeated till every proposal was finished. They then retired to deliberate among themselves; and after deliberations were ended, the sachem, or some other councilor to whom he had delegated this office, replied to every part in its turn, with an exactness scarcely exceeded in the written correspondence of civilized powers. Each man actually remembered what was communicated particularly to him; and with this assistance the person who replied remembered the whole. *Dwight, 1:120*

One feature of the above account still continues: the uniform courtesy of Iroquois debates. There are no interruptions or offensive personalities, but dignity is preserved even when patience is sorely tried. The interest will vary with the importance of the subject or the power of the speaker, but the rules of good breeding are never forgotten.

In voting by nations there was another feature. The sachems assigned to each nation were divided into classes, and in the national vote each class counted but one. The Mohawks, Oneidas and Cayugas each had three classes of principal chiefs, the Senecas four and the Onondagas five. Thus, with the latter, it was not a majority of chiefs but three classes at least that said what the Onondaga vote should be. It was much like our national electoral system. Their own clans could depose sachems for misconduct, but action on this was referred to the general council.

The time at which councils were held was often a matter of importance. Van der Donck said that Algonquin councils were held in the morning, and if the business was not finished by noon they

were adjourned to the next day. When the Cherokees came to a council in New York, they were surprised at the lateness of the hour, having a belief that "at noon the day was too far advanced for a work of peace." When Kirkland reached the Seneca castle in the evening, they deferred his business till morning, saying "it was not their custom to receive a message of peace in the darkness of the night, but in the light of day." Generally, however, Iroquois councils were held in the afternoon or evening, except those of a religious nature, and they seldom meet now for business before noon in New York, though they do in Canada. Huron councils were usually in the evening, often continuing all night. The Iroquois preferred the afternoon, unless for private sessions.

A custom of little prominence was mentioned in 1774, in connection with a council with Col. Guy Johnson. The Onondagas came to him and said:

That all our late appointed Chiefs may be made known to you, (we) do now introduce them, that you may be well acquainted with those to whom our affairs are committed . . . This Brother is our old custom, which has been always used to acquaint those who get the management of Indians, with the names and characters of our great men. This we did on former occasions. We did it with Sir William, and now we do it with you. *O'Callaghan*, 8:506

The closing of a council might be elaborate or simple, with form or without. When Conrad Weiser was at Onondaga in August, 1743, his business was satisfactorily concluded:

After all was over, according to the Ancient Custom of that Fire, a Song of Friendship and Joy was sung by the Chiefs, after this the Council Fire on their side was put out. I with the same Ceremony put out the Fire on behalf of Assaryquoa and Onas, and they departed. *Hazard*, 4:668

This is commonly termed covering the fire, and hence is the propriety of the Canadian term of fire-keepers for the Onondagas, from their power in councils. A religious council is closed by simply removing the wampum.

The Iroquois were mindful of the old rule to "welcome the coming, speed the parting guest." When Le Moyne left Onondaga in 1654 he not only had a farewell feast, as was customary, but "half a league from there we found a troop of old men, all peo-

ple of the council, who were waiting for me, to say Adieu, in the hope of my return, which they testified they wished for, with much eagerness."

Councils among the Iroquois were often held in chiefs' houses at the first, these usually being more spacious than others. As Van Curler passed through the Mohawk towns in 1634, he said nothing of council houses, and at Oneida a council was held in a chief's house. In another he met a deputation of Onondagas. The indoor councils with Le Moyne at Onondaga in 1654 were mostly in Garakontie's house. Father Bruyas, in his Mohawk vocabulary of 1675, recorded many words about councils, but none regarding a council house. As late as 1666 at least these primitive conditions continued, meetings being held either with a chief or in the village square. A writer describing the Iroquois in that year, said: "They assemble in the hut of a war-chief when the question is of war, and in the hut of a council chief when it is for ordinary matters of state."

Among the kindred, the Hurons, civil councils were usually held in the house of the head chief, but in the midst of the town or even in the woods in the summer. As with the Iroquois there were two kinds of chiefs, civil and war, the former having precedence, and councils of war and peace were held in their houses respectively. Among the Hurons the war chief's house was also the place of torture, and the Relation of 1637 describes an event of this kind:

It was in the cabin of one named Atsan, who is the great war captain; so it is called Otinontsiskiaj ondaon, that is to say *the house of the heads cut off*. It is there where all the councils of war are held; for the cabin where the affairs of the country are discussed, and which regards only the polity, is called Endionrra ondaon, *the council house*.

As will be seen this was but a private house used for public affairs. With its simple furniture any house was quickly prepared for these, and most were large enough. Apparently a house solely for councils was an afterthought of the first half of the 18th century, and even then it became a lodging place for honored guests. As Iroquois influence increased and reached all parts of the land, councils multiplied and the need of special accommodations was felt. La Salle had a hospitable reception by the Senecas in 1669,

but the council was in a large private house. A few words are worth quoting:

An Indian, who had the office of introducer of ambassadors, presented himself to conduct us to our lodging. We followed him, and he took us to the largest cabin of the village, where they had prepared our abode, with orders to the women of the cabin to let us lack for nothing. And in truth they were always very faithful whilst we were there to attend to our kettles, and bring us the necessary wood to light up during the night . . . At last, the 13th of August having arrived, the Indians assembled in our cabin to the number of 50 or 60 of the principal persons of the nation. Their custom is, when they come in, to sit down in the most convenient place they find vacant, regardless of rank, and at once get some fire to light their pipes, which do not leave their mouths during the whole time of the council. They say good thoughts come whilst smoking. *Galinée*, p. 23, 25.

In the councils the Five Nations were not addressed or spoken of as Onondagas, Cayugas etc., but by council names. Thus when Conrad Weiser was with "the United Nations now met in Council at Sagoghsaanagechtheyky," or Onondaga, in 1743, they spoke officially to "Togarg Honon our Brother, Nittaruntaquaa our Son, also Sonnowantowano and Tuscaroro, our Younger Sons, also our absent Brother Oungh carrydawy dionen Horarrawe." The first name is the Onondaga council name, here applied to the village, as it often was to the principal chief. The first one addressed has the Mohawk council name, the next that of the Oneidas. Then comes that of the Cayugas, and the absent Senecas are mentioned last of all. In the same journal the Oneida title is better rendered as Niharuntaquoa.

When at Onondaga, in 1750, Weiser addressed them as "the United Six Nations, to wit. Togarihoan, Sagosanagechteront, Dyionenhogaron, Neharontoquoah, Sanonowantowano, and Tuscararo." The order here is Mohawks, Onondagas, Senecas, Oneidas and Cayugas, while the Tuscaroras have their national name. David Cusick gave these council names as coming in the order of settlement. In this scheme the Mohawks stopped in their river and were called Te-haw-re-ho-geh, *a speech divided*. Then the Oneidas formed a settlement and took the name of Ne-haw-re-tah-go-wah, or *big tree*. The Onondagas have the title of Seu-h-no-keh-te, *bearing the names*. As given above by Weiser it implies

carrying them on the shoulders while almost exhausted. The Cayugas were Soh-ne-na-we-too-na, *big pipe*. The Senecas are Ho-neen-ho-hone-tah, *possessing a door*. Being in the Oneida territory at first the Tuscaroras are addressed as Tu-hah-te-ehñ-yah-wah-kon, *those who embrace a great tree*. Conrad Weiser's account of the opening of the council at Onondaga July 30, 1743, is of interest and part of it follows:

About noon, the Council then met at our Lodging, and declared themselves compleat, and a deal of Ceremonies Passed: The Onondagas rehearsed the beginning of the Union of the five Nations, Praised their Grandfathers' Wisdom in establishing the Union or Alliance, by which they became a formidable Body; that they (now living) were but Fools to their wise Fathers, Yet protected and accompanied by their Fathers' Spirit; and then the discourse was directed to the Deputies of the several Nations, and to the Messenger from Onas and Assaryquoa, then to the Nanticokes, to welcome them all to the Council Fire which was now kindled. A String of Wampum was given by Tocanontie, in behalf of the Onondagas, to wipe off the Sweat from their (the Deputies and Messengers') Bodies, and God, who had protected them all against the Evil Spirits in the Woods, who were always doing Mischief to people travelling to Onondaga, was praised. All this was done by way of a Song, the Speaker walking up and down in the House. After this the Deputies and Messengers held a Conference by themselves, and appointed Aquoyiota to return thanks for their kind reception, with another String of Wampum. Aquoyiota repeated all that was said in a Singing way, walking up and down in the House, added more in praise of their wise Fathers and of the happy union, repeated all the Names of those Ancient Chiefs that established it; they no Doubt, said he, are now God's and dwell in heaven; then Proclamation was made that the Council was now Opened, and Assaryquoa was to speak next morning in the same House, and due Attendance should be given. All those Indian Ceremonies took up that afternoon. Jo-haas from every Nation was given. *Hazard*, 4:663

They were lodged in the council house. Onas, or a *pen*, was Pennsylvania's name, and Assaryquoa, *big knife*, that of Virginia. In this council "all the Wampum were hung over a Stick laid across the House about six Foot from the Ground." John Bartram was present and mentioned this:

There was a pole laid across from one chamber to another over the passage, on this their belts and strings were hung, that all the

council might see them, and here have the matters in remembrance, in confirmation of which they were delivered. *Bartram*, p. 60

He also gave an account of the opening of this, with judicious comments :

This afternoon the chiefs met in council, and three of them spoke for nearly a quarter of an hour each, two of these while speaking, walked backward and forward in the common passage, near 2 thirds of its length, with a slow even pace, and much composure and gravity in the countenance ; the other delivered what he had to say sitting in the middle, in a graceful tone exhorting them to a close indissoluble amity and unanimity, for it was by this perfect union their forefathers had conquered their enemies, were respected by their allies, and honoured by all the world ; that they were now met according to their antient custom, tho' several imminent dangers stood in their way, mountains, rivers, snakes and evil spirits, but that by the assistance of the *great Spirit* they now saw each others faces according to appointment. This the interpreter told me was the opening of the diet, and was in the opinion of these people abundantly sufficient for one day, since there is nothing they condemn so much as precipitation in publick councils ; indeed they esteem it at all times a mark of much levity in any one to return an immediate answer to a serious question however obvious, and they consequently spin out a Treaty, where many points are to be moved, to a great length of time. *Bartram*, p. 58

Loskiel gave an account of the council at Onondaga, which Spangenberg attended in 1745 :

On each side six seats were placed, each containing six persons. No one was admitted besides the members of the council, except a few who were particularly honored. If one rose to speak, all the rest sat in profound silence, smoking their pipes. The speaker uttered his words in a singing tone, always rising a few notes at the end of each sentence. Whatever was pleasing to the council was confirmed by all with the word *nee*, or *yes*. And at the end of each speech, the whole company joined in applauding the speaker by calling *hoho*. *Loskiel*, p. 138

This cry of approbation is often noticed and described. It is sometimes written Jo-hah but pronounced Yo-hah. William Marshe's account is good, though it appears in his journal as Jo-bab, an evident error. In his journal of the council at Lancaster in 1744, he said :

The Indians thereupon gave the cry of approbation ; by this we were sure the speech was well approved by the Indians. This cry

is usually made on presenting wampum to the Indians in a treaty, and is performed thus: The grand chief and speaker amongst them pronounces the word *jo-bab!* (*jo-hah!*) with a loud voice singly; then all the others join in this sound *woh!* dwelling some little time upon it, and keeping exact time with each other, and immediately with a sharp noise and force, utter this sound *wugh!* This is performed with great decorum; and with the Indians is like our English huzza! *Marshe*, 7:185

While Conrad Weiser, in the council of 1743, noted that "the usual Cry by way of Approbation and Thanks was given" after each speech, he said of one: "The solemn Cry, by way of thanksgiving and Joy, was repeated as many times as there were Nations present." This was often done when the fullest agreement was desired. The peculiar response has been described by many, and was recorded in 1695 as *Jo Hue Hue Hogh*. Colden gave a good account of this in the council in which he presided, August 19, 1746:

At every Stop where a Belt was given, one of the Sachems call'd out *Yo-hay*, to which all the rest answered in a Sound which can not be expressed in our Letters, but seem'd to consist of two Words, remarkably distinguished in the Cadence; it seem'd to this purpose; the Sachem calls, Do you hear? The Answer is, We attend and remember, or understand; or else it is a Kind of Plaudit our Interpreters could not explain. At the Close of the Speech, one Sachem of each Nation call'd out severally the *Yo-hay*, to which the others of the same Nation answer'd severally: But when the War-Belt was thrown down, they gave the War-Shout. We expected but six of these Plaудits, according to the Number of the Six Nations, but eight were distinctly delivered; by which we understand some other Nations were united with them on this Occasion. *Colden*, p. 174

At the division of presents the eight parties appeared, two representing two tribes of Mississagas, and receiving each a part.

The next Day the War-Kettle was set over the Fire, and towards Evening the Indians in his Excellency's Presence, where many Gentlemen attended him, began the War-Dance, and continued it till late in the Night: They were painted as when they go to War. The Dance is a slow and solemn Motion, accompanied with a pathetick Song. The Indians in their Turns perform this singly, but it is not easy to describe the Particularities of it. *Colden*, p. 180

Each of the Five Nations had its own council for its own purposes, but a general one could be called by any one of these, if

occasion required. Proper notice was given by swift runners. The great council met annually at Onondaga, and for a time its main purpose was the peaceable settlement of difficulties between the nations. Insensibly the bond grew stronger and the power of the Iroquois greater. Ambassadors came from tributary or suppliant nations, nor were England and France unrepresented at Onondaga. For convenience Albany, Montreal and Philadelphia were made hearths for council fires, and others were kindled as need required. Unconfederated nations were less particular in this, and no place in New York had national importance in their own territory. With their Iroquois rulers it was different. Onondaga was the center of power and justice. To appeal to it was like the ancient appeal to Caesar. Originally merely a convenient place for settling disputes, its mandates were at last obeyed by all the Indians of the Atlantic states, and its favor was sought by the greatest nations of Europe.

Though the pipe was smoked at all councils it seems to have had no special ceremonial prominence in New York for a long time. As a feature of treaties there La Honton seems to have been the first to mention the calumet in the council at La Famine in 1684, and then as distinct from the ordinary pipe. He said of this and its high esteem:

The Grangula sat on the east side, being plac'd at the head of his men, with his pipe in his mouth, and the great calumet of peace before him . . . The calumet of peace is made of certain stones, or of marble, whether red, black or white. The pipe or stalk is four or five foot long; the body of the calumet is eight inches long, and the mouth or head, in which the tobacco is lodged, is three inches in length; its figure approaches that of a hammer. The red calumets are most esteem'd. The savages make use of 'em for negotiations and State affairs, and especially in voyages, for when they have a calumet in their hand, they go where they will in safety. The calumet is trimm'd with yellow, white and green feathers, and has the same effect among the savages that the flag of friendship has amongst us; for to violate the rights of this venerable pipe is among them a flaming crime, that will draw down mischief upon the nations. *Lahontan*, 1:35

In this account the Onondaga chief smokes his own pipe, but there is no mention of his smoking the calumet or of any other person doing so. A little before Bruyas recorded some Mohawk words relating to its use. Gaiengwata was *to put tobacco in the calumet*;

Garoutagwanni, *to take the calumet from any one who smokes tobacco to smoke it in turn*; Wagonroutagwas, *that I may smoke in thy calumet*, but it is not mentioned as of ceremonial importance. It is much the same in the Jesuit Relations and the earlier colonial documents of New York. The Relation of 1646 refers to its common but not prominent use in councils, in describing the visit of some Mohawks to Canada: "The savages make no assembly unless with a calumet of tobacco in the mouth, and as fire is necessary to take the tobacco, they light some almost always in their assemblies."

La Salle held a council with the Senecas in 1669, and Gallinée described this and the informal way of smoking, as before quoted. Each man had his own pipe and passed it to no one else. He lighted it at once and smoked throughout the council. In these and other instances the French often called any pipe a calumet, as in the account of Iroquois customs in 1666, where it is said that when a man dies "they paint red calumets, calumets of peace on the tomb." When Count Frontenac came to Lake Ontario to build a fort in 1673, he was met by 60 Iroquois sachems, and "after having sat and as is their custom, smoked for some time, one of them" made an address. Frontenac replied that he had made a fire where they could smoke and he could talk to them. The inference is that the smoking was pleasant and social, but not in the least ceremonial.

About the same time Father Milet described some interesting Iroquois customs, and said that at formal friendly meetings the visitors kindle the woodside fire "in sign of peace, and are met by the ancients of the town. After having smoked and received compliments they are led to the cabin assigned them." In these cases there seems no definite ceremonial use, and in fact it was in 1673 that Father Marquette gave the full account of the pipe of peace and its solemn use, as he found it among the Illinois. The intimate relations of the French and western Indians brought it sooner into prominence in Canada than in New York. On the whole Charlevoix's statement, made in 1721, may be fully accepted: "It is more in use among the southern and western nations than among the eastern and northern." Lafitau said much the same. Roger Williams, Capt. John Smith and others, mention no ceremonial use of the calumet along the Atlantic coast. With the beginning of the 18th century it appears occasionally in reports of

New York councils, as something remarkable and connected with distant nations. Thus in 1712 the Delawares carried a calumet to the Iroquois which attracted attention. It had "a stone head, a wooden or cane shaft, and feathers fixt to it like wings, with other ornaments." Some western Indians came to Albany in 1723, leaving a calumet there. In explanation of their unusual present they said:

A calumet pipe among our nations is esteemed very valuable, and is the greatest token of peace and friendship we can express. A calumet pipe and tobacco is used when brethern come together.

As though this were necessary in New York they described its use and meaning, and induced the Albany people and Iroquois to smoke with them, saying:

When one brother comes to visit another it is the common practice among us to smoke a pipe in Peace together and reveal our Secrets . . . and therefore desire that according to our Custom we take each a Whiff out of a Calumet Pipe in token of Peace and Friendship Which being done said we thank the Brethern for smoking out of our Calumet of Peace and is a sufficient proof to us of your friendship. *O'Callaghan*, 5:693

Not till 1751 is there any farther account of the ceremonial pipe in New York, appearing then as something strange. The Catawba chiefs had come north on a peace embassy to Albany, and in the council, having "lit their pipes, the king and one more put them in the mouths of the chief sachems of the Six Nations, who smoked out of them." A little later, in the same council, "the chief sachem of the Senecas lit a pipe, and put it into the mouths of each of the Catawbas, who smoked out of it, and then he returned it among the Six Nations." *O'Callaghan*, 6:724

Sir William Johnson afterward presented the Onondagas with a massive calumet, for great occasions, and this was used at the council with Pontiac, held at Oswego in 1766. Then it was more frequently seen at councils in New York, but never became popular. On a certificate, used by Johnson and representing a council, the calumet lies on the ground, while Johnson, on one side of the fire, presents a medal to an Indian on the other. This interesting design is from a blank certificate belonging to the New York Historical Society. Three officers sit on a bench on one side and three Indians

on the other. The claim of friendship and a single heart are on the tree of peace. It reads as follows:

By the Honorable Sir William Johnson, Bart., His Majesty's sole Agent and Superintendent of Indian Affairs for the Northern Department of North America, Colonel of the Six United Nations, their Allies and Dependants, etc.; etc.

To *Whereas*, I have received repeated proofs of your attachment to his Britannic Majesty's Interests and Zeal for his service upon sundry occasions, more particularly

I do therefore give you this public Testimonial thereof, as a proof of his Majesty's Esteem and Approbation, Declaring you, the said
to be a of your and recommending it to
all his Majesty's Subjects and faithful Indian Allies to Treat and Consider you upon all occasions agreeable to your character, Station and services. Given under my hand and seal at Arms at Johnson Hall the day of 17 .

By Command of Sir W: Johnson.

The above certificate has nothing to do with an Indian council, save as the picture symbolically represents one. Another filled out and different in character was recently at the Onondaga reservation. The latter has not even this, but it seems well to place it on permanent record, and so this also follows. It is written on a well preserved parchment:

By the Honorable Sir William Johnson, Baronet, His Majesty's sole agent and superintendent of the affairs of the Six United Nations, their Allies, Dependants, and Colonel of the Same, etc.:

To the Oneidas and Tuscaroras living at and about Aughguago:

Whereas, You have on sundry occasions manifested your love and fidelity to His Majesty, the Great King George, and your sincere attachment to all his subjects, your brethern, and have plighted to him by several belts of wampum your solemn assurance that you are determaind to remain firm and steadfast friends to the British interest so long as God shall give you life, and will promote the same amongst all Indians to the utmost of your brotherhood and desire all His Majesty's subjects to whom this may be shown to receive and treat you, the said Oneidas and Tuscaroras of Aughguago as good friends and brothers to the English.

Given under my hand and seal of office at Fort Johnson, this twenty-fifth day of August, in the year of our Lord, one thousand seven hundred and fifty-seven.

(Signed) William Johnson.

Practically, wampum took the place of the pipe of peace in New York for a long time, opening all councils and treaties, but the

succeeding ceremonies depended on the nature of the business. At the council at Onondaga in November 1655, with Chaumont and Dablon, the reply of the Iroquois was prefaced:

By six airs or chants, which had nothing savage and which expressed very naively, by the diversity of tones, the different passions they wished to represent. The first song said thus: *O, the beautiful land, the beautiful land, which is to be inhabited by the French.* Aagochiendaguesé commenced alone in the person of an Ancient who was taking his place, but always in the same way as though he himself had spoken; then all the others repeated, both its note and its letter agreeing marvellously well.

In the second chant the chief intoned these words: *Good news! very good news!* The others repeated them in the very same tone. Then the chief continued, *It is all good, my brother, it is every way good that we speak together, it is wholly good that we have a heavenly speech.*

The third song had a grace given it by a very melodious refrain, and said: *My brother, I salute thee; my brother, thou art welcome. Ai, ai, ai, hi. O, the beautiful voice! O, the beautiful voice that thou hast! Ai, ai, ai, hi. O, the beautiful voice, O, the beautiful voice that I also have! Ai, ai, ai, hi.*

The fourth song had another grace by the cadence which these musicians kept, striking with their feet, their hands, and their pipes, against the mat, but with such good accord that this noise so well regulating made a harmony sweet to hear; these are its words: *"My brother, I salute thee: it is all good; unfeignedly I accept the heaven which thou hast made me see; yes, I agree to it, I accept it.*

They sang for the fifth time saying: *Adieu to war, adieu to the ax; up to the present time we have been insane, but henceforth we will be brothers: yes, indeed we will be brothers.*

The last song had the words: *To-day the great peace is made. Adieu to war, Adieu to arms: for the whole affair is beautiful throughout; thou dost uphold our cabins when thou comest with us.*

These songs were followed by four beautiful presents. *Relation,* 1656

After these a Cayuga chief made a half hour's speech, ending with a song. The account goes on:

All present sang with him, but with a different and heavier tone, striking their mat in cadence, during which this man danced in the midst of all, stirring himself in a strange fashion, and sparing no part of his body, so that he made gestures with his feet, with his hands, with his head, with his eyes, with his mouth, keeping time so well with his own song and that of the others, that this appeared admirable. This is what he sang: *A, a ha Gaïanderé, gaïanderé,*

that is to say properly in the Latin tongue, *Io, io triumphe*: and then, *E, e, he, Gaiaanderé, gaiaanderé, O, o, ho, Gaiaanderé, gaiaanderé*. He explained what he meant by his *Gaiaanderé*, which signifies among them *most excellent thing*. He then said that what we others called the Faith among ourselves, ought to be called *Gaiaanderé* among them, and in order to signify this better he made the first present of wampum.

The early French writers abound in accounts of the pantomime common in Indian councils, especially those of the Iroquois. In one in Canada, held with the Mohawks in 1645, the presents were hung on a cord between two poles, and Kiotsaeton spoke. "After a few words he began to sing and his comrades responded. He promenaded in that great place as in a theater. He made a thousand gestures, he looked at the sky, he faced the sun, he rubbed his hands." At a later council that year, "This discourse finished, the Iroquois set himself to sing and dance; he took a Frenchman on one side, an Algonquin and Huron on the other, and holding themselves all bound with his arms, they danced in cadence and sang with a strong voice a song of peace."

The Relation of 1656 tells how Garakontie, the principal chief of the Five Nations, expressed his feelings at an Onondaga council that year. He "takes the Father by the hand, making him rise, leads him into the midst of all present, throws himself on his neck, embraces him, and holding in his hand the beautiful collar, makes a belt of it for him, protesting in the face of heaven and earth that he wishes to embrace the Faith as he embraces the Father." All councils were not so pleasant. Lord Bellomont wrote of one held in Albany, August, 1700:

It lasted seven or eight days, and was the greatest fatigue I ever underwent in my whole life. I was shut up in a close chamber with 50 Sachems, who besides the stink of bear's grease with which they plentifully dawb'd themselves, were continually either smoaking tobacco or drinking drams of rum. *O'Callaghan, 4:714*

Many instances of this kind show that while Indian councils were dignified they were not always solemn. Humorous and witty speeches were greatly enjoyed and the Indian loved laughter as well as the white man. A very broad hint they thought not incompatible with serious business. In 1721 they said to George Burnet:

Being informed that your Excellency is married at New York, We beg leave to acquaint you, that We are glad of it, and wish you

much Joy And as a token of our Rejoycing We present a few Beavers to your Lady for Pin Money, and Say withall that it is Customary for a Brother upon his Marryage to invite his Brethern to be Merry and Dance. *O'Callaghan*, 5:640

Of course the happy groom responded "and Ordered them some Barrls of Beer to be merry with all and dance which they did according to their Custom." At every council, however, the dead and the bereaved were remembered. Sometimes there was a special mourning. At a conference in Albany in 1702, "the Sachims of ye 5 Nations appeare^d before his Excellencys lodging at ye place prepared for their reception sung a sorrowful Song, which they had made upon ye death of his late Maj^{ty} King William ye third of blessed memory."—*O'Callaghan*, 4:986

Thomas Clarkson gave, in his biography of William Penn, an account of his great treaty and of the way in which he was dressed. In describing the Indian attendants he mentioned the horn, to which reference is made in the condoling council as an emblem of authority. He said:

One of the sachems, who was the chief of them, then put upon his own head a kind of chaplet, in which there appeared a small horn. This, as among the primitive European nations, and according to Scripture language, was an emblem of kingly power; and whenever the chief, who had a right to wear it, put it on, it was understood that the place was made sacred, and the persons of all present inviolable. Upon putting on this horn the Indians threw down their bows and arrows, and seated themselves around their chiefs, in the form of a half-moon upon the ground. *Aborigines' Com.* p. 36

In New York Indian councils, the chiefs do not seem to have worn any distinctive badge. In battle, war chiefs wore certain feathers that they might be recognized, but we have no intimation of any distinct mark for principal chiefs. In councils it was not needed. Even the introduction of medals hardly affected this. Most sachems had them, but then so did war chiefs and brave warriors. They were more marks of ability and actions than of office, a recognition of worth, but conferring no rank. This is one of the curious resemblances in our national political system and that of the Iroquois. Unquestionably exercising great power their sachems had no official distinction in dress. The horns of power conferred upon them were but figures of speech. They received authority

but without its visible emblems, and to the sight were but as before. While this was true of the Iroquois, with their acknowledged power, it seems probable that weaker tribes and men affected distinctions and display on smaller foundations.

The old custom of shaking hands at the end of a council seems now laid aside, but nearly 40 years ago (1867) the writer has seen a long row of men file past him for this friendly greeting. It was sometimes mentioned in early records. The last formal wayside reception of white men at Onondaga was in 1873, when Bishop Huntington, with a score of clergymen and many others, halted for over an hour on the road, while Captain George leisurely prepared to welcome his visitors, address and lead them on their way. The Oneidas went in long processions to escort Bishop Hobart, but receptions are very informal now, and even an important council may be like a quiet gathering of old farmers, attended with very little ceremony. Though many early features are retained in the condolence, no ceremonial dress now appears, but an adoption often has picturesque features. The one who sings the song in this usually has a distinctive dress, and sometimes dances accompany the ceremony, while the feast is a frequent feature. The recipient of the honor shakes hands with his new relations, as in earlier days.

SUPPLEMENTARY

In 1905 the writer, for his own purposes, made trips to several interesting localities and collections, securing many valuable figures and descriptions, a few of which will be briefly mentioned. The valley of the Genesee river furnished many, but a large portion of these are relics of recent times. An early mound, near Mount Morris, was examined, and both its structure and contents were of great interest. It was about 30 feet across, and among the remarkable features had a well laid layer of cobblestones some distance beneath the surface, arching and covering the sepulcher. A beautiful mound-builder's pipe was found in the mound, 780 small discoid shell beads and 72 beads of river pearls. These are the first of the latter reported in this State. In another mound in the same field a mound-builder's pipe and a native copper implement were also found. Some curious bone implements from that valley have not been published, and a massive grooved ax is among the finds there.

At a site near Richmond's Mills many curious bone articles have been found almost unique here. Fine clay pipes occur in that region. In Chenango county, along the Unadilla river, many good relics were seen, valuable more for locality than rarity. Some, however, deserve notice.

In Jefferson county many fine and absolutely unique relics have come to light. After the publication of the *Perch Lake Mounds* the writer visited the ossuary on Chaumont bay, and carefully examined the remarkable relics found there. To his medical friend, Dr Getman, the skulls were of great interest from their injuries and aftergrowth. Two amulets found in this ossuary are believed to be the first taken from a grave in this State. One of them is very broad and depressed, being quite remarkable in form. In the vicinity of Watertown many unique pipes and bone articles have come to light, several forms appearing which are as yet unpublished. It would take long to describe them adequately, but figures were secured of a large number. One clay pipe in the form of a sun-fish the writer did not see. Not the least of these acquisitions were some European cylindric brass beads, from sites classed as pre-

historic. These may have come from Cartier in 1535, to whose liberal distribution of combs the Indians may have owed their first ideas of these.

In Onondaga county, many fine early articles have recently been obtained, and some interesting and unpublished bone relics are from sites over 300 years old. A few of these are absolutely unique, and suggest new uses. The long awls were employed in weaving and basket making. In that county, too, a massive grooved stone ax has been found on the high ridge between Skaneateles and Otisco lakes, and also a very large stone gouge, $11\frac{7}{8}$ inches long, with other more common implements. Rare, as these articles are in that region, their occurrence where found is a great surprise.

The writer has not yet examined a massive silver medal offered for his inspection, and which seems of great interest. It was taken from an Oneida grave by some boys more than 60 years ago. It is of elliptic form, plain on one side and with heraldic devices on the other. An electrotype of another Iroquois Montreal medal has been procured, which he is again compelled to attribute to the Revolution rather than the old French war, as some maintain. The obverse is as usual, a city with the name of Montreal above. The reverse is *Sarahowane Ni Canaioharees*. The latter is the tribal name of the Mohawks called Canajoharies, to whom Joseph Brant belonged. Ni seems intended for Nickus, a favorite name. The personal name is usually written Sharenhowane, *he was a tree with large branches*. This is a principal chief's title in the Wolf clan, properly borne by but one person at a time. Peter Saghsanowane was a prominent member of that clan in 1754, and the Indian name may be the same. At that time no Nickus was reported in the clan of the Wolf. According to family traditions this medal was obtained from the Indians toward the close of the Revolutionary War. Judged by the names on them, these medals certainly indicate that period.

In the vicinity of Elmira more Iroquois traces have appeared on sites where triangular arrows are exclusively associated with earthenware. Steatite does not occur on these though frequent on others. Mr L. D. Shoemaker has a well wrought human face in stone from a village site near Elmira. In three years he had collected "800 arrow and spear heads, much pottery, pestles, celts, etc."

Some notice has been taken of a quantity of articles found in a large ossuary in Niagara county. The writer has since seen the entire collection securing figures of these and other valuable articles found in that region. Among the latter are fine bird amulets. Many fine articles along the Susquehanna have had brief notices, but the figures and descriptions are as yet unpublished. This is also the case with many unique fragments of Indian pottery. The evolution of the human face and form on earthenware can now be fully illustrated, and many handles of vessels have been found. The rare pottery with circular bosses on the outside has several times been secured, and better figures of perfect vessels can now be had. Perhaps in no one department has there been a more distinct advance in our knowledge than in that of earthenware of all kinds, since the publication of the bulletin on this subject.

Since the treatment of metallic implements and ornaments many interesting examples have come to light, one fine specimen being from a burial mound. A number of photographs of wampum belts, whose history is of some interest, have also been secured. As was anticipated, the publication of this series of bulletins has called out information on almost every subject, and there is abundant material now in hand to round out our knowledge of the aborigines of New York to a great extent.

One interesting class of relics has not been mentioned, being European in character, though Indian in use. Nothing pleased the aborigines more than the early glass beads. They were used in vast quantities and were often of fine designs. Of course they are rarer now on Indian sites than they once were, but the writer has handled many thousands, and figured hundreds, plain or in colors. The reader need expect none as large as a hen's egg, as sometimes reported, but some are as large as the egg of the crow. These massive ones are angular, with concentric starry patterns of many colors appearing at the ends. From this they range down to those of a very small size. Those of the size and form of a pea are either a rich blue or Indian red as a rule, but other colors appear. Somewhat larger globular beads are striped or have the internal star pattern, and similar forms are used in our kindergartens now. On Iroquois sites later than 1620 they abound, and occasionally appear on camps.

While usually scattered over the fields the writer has found them arranged on brass wire, still well preserved after being in the earth for 250 years. On wire they were sometimes arranged in patterns.

Another very distinct class has been misunderstood by those who have not seen them. In 1654 Father Le Moyne presented the Onondagas with "cent petits tuyaux ou canons de verre rouge qui sont les diamans du pais," and in 1669 Father Bruyas, at Oneida, rewarded his good scholars with "une corde de rassade, ou deux petits tuyaux de verre ou deux bagues de leton." These "tuyaux ou canons" were slender and cylindric glass tubes, of various colors and often longitudinally striped. So slender and delicate are they that it is surprising they have escaped destruction. While some are quite small, others are several inches long, and many have a spiral twist. Most of the latter are Indian red in color. Two of these glass cylinders, or two brass rings, Bruyas seems to have thought equal in value to a string of ordinary beads.

Many carvings on bone, representing the human face, have been figured since the issue of the bulletin on that material, and some of the scrapers made of long bones so abundantly found in Ohio. From the Chaumont ossuary came the finest horn spearhead or knife as yet found in New York. It is 14 inches long and is ornamented with an elaborate pattern of straight lines on one surface.

Worthy of notice also are three shell gorgets. One from Niagara county is neatly worked from the outer whorl of *Busycon perversum*, and is $6\frac{1}{8}$ inches long by $4\frac{3}{8}$ wide. Two perforations have been made from the concave side, that being the side exposed to view. Another fine shell gorget from Wayne county is elliptic and perforated. This lay in the soft muddy bottom of Seneca river, and is in fine preservation. Another is from Onondaga county, and is of an obtuse oval outline, being 3 inches long by $2\frac{3}{4}$ wide. From a circle around the central perforation radiates a four pointed star, reaching halfway to the edge. Between these, arrow form ornaments reach the edge, four in number. This also is in good preservation.

Some interesting circular stone ornaments have been found near Corning, perforated and engraved with radiating lines and marginal notches. They are pebbles about an inch across.

A host of such things might be mentioned, but this brief summary

of the most notable articles must at present suffice. Something might have been said here of locally new features in stone tubes and banner stones, of amulets and curious slate knives, as well as other things, for in the nature of the case, the field is one of perpetual discovery. The wooden masks of the State Museum form an attractive branch of study, but the student must not let imagination outrun facts. In the wampum department, while many photographs and other pictures of belts have been obtained, the essential facts remain the same.

In concluding this series of bulletins, extending far beyond what was at first planned, the writer is thankful for the opportunity he has had of giving some information on an interesting subject; perhaps of aiding others in their work. In every way it has been more a pleasure than a task, so cordial have been his relations with all concerned. It is a work in which many are sharing and one which will go on, though one laborer after another finishes his part. It is a beautiful thought that death does not end all our power to help others. Our works follow us, though we rest from our labors.

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DECEMBER 1907

New York State Museum

JOHN M. CLARKE, Director

Bulletin 117

ARCHEOLOGY 14

EXCAVATIONS IN AN ERIE INDIAN VILLAGE AND BURIAL SITE AT RIPLEY, CHAUTAUQUA CO., N. Y.

BEING THE RECORD OF THE STATE MUSEUM ARCHEOLOGICAL EXPEDITION OF 1906

BY

ARTHUR C. PARKER

Archeologist

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New York State Education Department

Science Division, May 24, 1907

Hon. A. S. Draper LL. D.

Commissioner of Education

MY DEAR SIR: I beg to communicate herewith for publication as a bulletin of the State Museum, a report on the archeological expedition of 1906 entitled *An Erie Indian Village and Burial Site* prepared by Arthur C. Parker, Archeologist.

Very respectfully yours

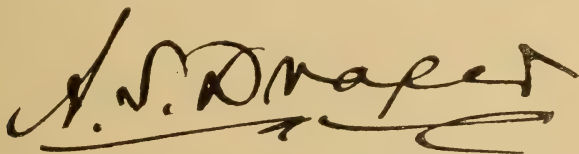
JOHN M. CLARKE

Director

State of New York
Education Department

COMMISSIONER'S ROOM

Approved for publication this 27th day of May 1907

A handwritten signature in dark ink, reading 'A. S. Draper'. The signature is fluid and cursive, with a long horizontal flourish extending from the end of the name.

Commissioner of Education

New York State Museum

JOHN M. CLARKE, Director

Bulletin 117

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ARTHUR C. PARKER

Part 1

ARCHEOLOGY IN NEW YORK

INTRODUCTION

Beginnings of Archeology and Ethnology in the State Museum

In the second annual report of the State Cabinet of Natural History [1849], Peter Wendell, Chancellor of the Board of Regents, said, "In 1847, at the suggestion of the Governor [Young] who had visited the interesting Historical and Antiquarian Museum at Hartford, Ct., it was resolved that an attempt should be made to establish a similar one in connection with the State Cabinet. A circular was addressed to our fellow citizens asking for their aid in furnishing relics of the ancient masters of the soil. The appeal has not been unnoticed. . ."

Thus the State Cabinet almost at its inception became the depository of "an historical and antiquarian collection." At first this collection was a miscellany of historical and Indian relics, the latter

exhibited merely as curios of the fast disappearing aborigines. To increase this collection and give it a definite value, Lewis H. Morgan was employed to collect such material from the Indians as would be of interest, and the accounts of the Morgan collection contained in the second, third and fifth annual reports of the State Cabinet are without doubt the best descriptions of confederated Iroquois ethnological material of the period 1790-1850 extant.

How little at first Morgan realized the scientific value of his work may be known from his letter to the Regents under date of October 31, 1848, in which he discussed the necessity of the cabinet.

Such a cabinet would, it is true, contain but little to instruct, would seem but slightly to enlarge the bounds of human knowledge, yet it would be all it pretended,—a memento to the red race who preceded us. . .

Opinion must have suddenly changed, for Mr Morgan three years later, deeply impressed by his contact with the Iroquois, wrote the profoundest ethnographic study of the American Indians ever produced up to his time, and *The League of the Iroquois* yet remains a classic. The scientific world had awakened, ethnology as a distinct science was recognized, and the great work of Squier and Davis, *Ancient Monuments in the Mississippi Valley*, demonstrated that perhaps there was some real scientific value in the "mementos of the red race" and that in the category of natural sciences American archeology was preeminently worthy of a place. Early in the 19th century, however, there was no American archeology or ethnology as we know these subjects now, and therefore there were no *specimens*. Objects were termed *relics* and people interested in relics were called antiquarians. The curiosities which they found in the cornfield when it was plowed were puzzling wonders which caused the finders to invent all sorts of wild theories as far from truth as human imagination could lead. Strange ideas were formed and every new discovery warped to support them. Anthropology at this period took no notice of a flint chip, of a wampum belt, or of a snatch of Indian folk song—it related rather to phrenology and the doctrine of temperaments.¹ Then the works of Morgan, of Squier and Davis and of Prof. (afterward Sir) Daniel Wilson, came before the world, and with those works a new epoch dawned.

When Morgan began his third year's work for the State he seems to have entered it with a new spirit, for at this time, feeling the real

¹ The term "anthropology" was first employed in 1501 by Magnus Hundt, of Marburg, and referred to human anatomy.

needs of the cabinet, he secured a magnificent collection and described it at length in the fifth cabinet report, published in 1852. Although Morgan was the one most actively interested in building up the museum Indian collection, others also made valuable contributions in the way of records as well as relics. Notable among these may be mentioned E. G. Squier whose "Ground Plans and Dimensions of Several Trench Enclosures in Western New York," published in the second State Cabinet report [1849], has preserved for posterity a record of a large number of Indian earthworks now obliterated; Franklin B. Hough, who contributed a paper to the third State Cabinet report [1850] with the title, "Notice of Several Ancient Remains of Art in Jefferson and St Lawrence Counties"; T. Apoleon Cheney, who contributed a report on "Ancient Monuments in Western New York," 13th museum report [1860]; Rev. Jacques Bruyas who contributed "Radical Words of the Mohawk Language," published in the 16th report of the museum [1863]. "The Stone and Bone Implements of the Arickarees," by Lewis H. Morgan, published in the 21st museum report [1871] should also be mentioned here.

From the foregoing it will be seen that the State Museum began to form its Indian collections when ethnology as a science was new. The same is true to a degree in archeology. In the early history of the museum, however, the artifacts of the prehistoric aborigines of the State were seldom or never mentioned in connection with the term archeology, but included under the general name of "antiquities." Although the New York Indian museum began before or at the same time when other museums were organized, the active interest in a measure ceased, largely perhaps because no one seemed available to continue field work in ethnology or begin field work in archeology. True, from time to time, articles picked up here and there or perhaps an entire collection were acquired, but only in few cases were accurate data given. While other archeological museums were pushing to the front making great advances, the archeological section of the State Museum fell behind and the collection became what Morgan first thought it would, merely "a memento to the red race which preceded us and but slightly enlarged the bounds of human knowledge."

PRESENT FIELD OF ETHNOLOGY IN NEW YORK

Long before the creation of the State Museum, the Algonkin tribes which once held the southeastern portion of the State had

passed beyond our borders and their descendants, if perchance they may be found, are too far removed in ancestry and from ancient domain and conditions to be able to tell us much of ethnic interest. The Iroquois who held most of the remainder of the territory remain, but during the past 40 years they have been stripped of their ancient heirlooms and treasured relics by collectors who have been silently busy. There will be no more harvests of the old products of Iroquois handicraft—we may only pick up a few scattered specimens that remain hidden in out of the way corners. The State for many reasons has been oblivious to the true conditions and not until 1896 was there an awakening when through the influence of Dr Melvil Dewey, Secretary of the Board of Regents, the following bill was drafted and submitted to the Legislature:

There shall be made as the Indian section of the State Museum, as complete a collection as practicable of the historic, ethnographic and other records and relics of the Indians of the State of New York, including implements or other articles pertaining to their domestic life, agriculture, the chase, war, religion, burial and other rites or customs, or otherwise connected with the Indians of New York.

The trustees of the State Museum shall appoint on its staff a competent curator, without salary, to make and arrange this Indian collection, and for his necessary expenses, and for collecting or buying specimens for the Indian collection, there shall be paid by the Treasurer, on the warrant of the Comptroller, from any money not otherwise appropriated, not to exceed \$5000.

The bill was passed and became chapter 586 of the laws of 1896. Then followed the activities of Mr A. G. Richmond who became honorary curator of the collection, and of Mrs Harriet Maxwell Converse. With the appropriation at service Mr Richmond purchased a series of collections from central and northern New York that today can not be duplicated. Among the collections are those of John S. Twining of Copenhagen, N. Y., of Charles F. Moseley of Bergen, N. Y., of William Lay and A. D. Crone of Honeoye Falls, N. Y., of W. S. Stone, Mt Vernon, N. Y., of Dr William G. Hinsdale, Syracuse, N. Y., and of L. Walter Ledyard, Cazenovia, N. Y. Active work in the field was done under the direction of Mr Richmond in the counties of Madison, Onondaga, Montgomery and Fulton and resulted in what is known as the de Clercq collection, from the Messrs de Clercq and Hall who did the excavating.

Mrs Harriet Maxwell Converse manifested her genuine interest by donating as a memorial to her father, Hon. Thomas Maxwell, a magnificent collection of articles of dress, domestic utensils, fabrics

and implements of war and the chase. Her value to the State was at once apparent as her influence and long acquaintance with the New York Indians placed her in a position to obtain from them many more objects of historic and ethnic interest. The articles which she donated and those which she purchased now form a collection of confederated Iroquois ethnological material which stands without rival in any museum, save by that of the Morgan collection within our own walls. It was largely through her influence with the New York Indians that, at the initiative of Secretary Dewey and A. G. Richmond, the historic wampum of the Iroquois were passed over to the keeping of the State. This proposition was placed before the Onondaga nation which after due deliberation passed the following resolutions:

Resolved, That the University of the State of New York be and it hereby is elected wampum keeper of the Onondaga nation, with full power and it shall be its duty to get possession of and safely keep forever all wampums of the Onondaga nation and the Five Nations and Six Nations and each of them.

Thus the University of the State of New York was unanimously elected to the office of wampum keeper.

The following resolution was also unanimously adopted:

Resolved, That the Onondaga nation does hereby sell to the University of the State of New York all wampums for \$500, and that the sachems and chiefs present all execute a bill of sale for the nation.

his

[Signed] Say-ha-que Baptist (X) Thomas
mark

and 11 others.

With the passing of the Six Nations' archives into the keeping of the State came their formal presentation and acceptance at Albany June 29, 1898.

The following invitation was sent to carefully selected chiefs, sachems and head women of various tribes.

The University of the State of New York invites. . . as a representative of the Five Nations to attend the exercises of Indian day, June 29, at the annual University Convocation of the State of New York in commemoration and ratification of the appointment of the University as wampum keeper and of the deposit of the wampums in the State Capitol as part of the Indian museum recently established by the Legislature.

[Signed] MELVIL DEWEY, *Secretary*

Albany, 10 June, 1898

The day was set aside for both the formal opening of the Indian museum and for the ceremonies of presentation and acceptance. Of Mrs Converse's work, Secretary Dewey in his address to the assemblage said:

We have recently had most valuable assistance from Mr Edward Winslow Paige of Schenectady, who as well as Mr Richmond has for years been deeply interested in all that pertains to the Iroquois. Not least are we indebted to Mrs Harriet Maxwell Converse, who early and late has labored for the success of this museum, which will do so much to stimulate public interest in the Indians whom she loves so well, and in whose behalf she hesitates at no labor or sacrifice. With the singular felicity which has so often characterized the Indian names, she bears among the Iroquois, to whom she belongs by adoption, and in whose councils she holds a high and honorable position, the name Yaiewano, which means "she watches for us." Her work, of which it has been my good fortune to know not a little in recent years, entitles her richly to this name.

With the cooperation of such friends and the very judicious expenditure of the small sum appropriated, we have secured a splendid collection, which a few years later no money could buy, as the national and other museums are seeking to add to their own collections anything of so great ethnographic interest as the relics of the famous Six Nations. Among these, like the Sibylline and Doomsday books, infinitely the most precious were the wampums. Their possible destruction, loss or injury was feared alike by the red men and the white men who understood their value, and happily they saw alike that the most fitting place of safety in all the world would be this fireproof Capitol of the State. The proposition found favor and after full consideration was formally adopted by the Onondagas, with whom this responsibility rests, and the original papers constituting the University keeper of the wampums forever have been duly executed with all legal form and deposited in the archives of the State with the wampums themselves, which are exhibited here in the Senate chamber this afternoon.

It seemed to me that such an event deserves some more public recognition and that the members of the convocation who are intrusted with the conduct of the institutions of higher education of this great State would be glad to be present at what is doubtless the last great council of the most famous confederacy known to aboriginal times. It seemed especially desirable that delegates chosen by each of the nations should meet and formally and solemnly ratify the action of the Onondagas in making safe forever the most precious records connected with Indian history. Invitations were issued and sent to all the reservations. Councils were held in due form and delegates were chosen to share in this ratification. Through the courtesy of the New York Central Railroad, special cars were put at the disposal of these delegates. The Albany Historical Society with its accustomed liberality asked to share in the

welcome to this historic city, and provided a dinner for the delegates on their arrival this noon. The Albany City Railway courteously put at their disposal special cars and the senior members of the University staff who met them at the train have acted as their escorts, showing them through the University offices, the State Library, the Indian museum and the chief rooms of the Capitol. Rev. Dr Battershall, rector of St Peter's will extend the welcome for the city, Regent T. Guilford Smith, chairman of the museum committee, who has from the first shown the most active interest in the Indian museum and its welfare, will speak for the Regents. Mr Paige as the lawyer who drew the papers and who has carefully attended to all the legal details, will announce the transfer, and by special request Mrs Converse will speak to us briefly of the Iroquois women, among whom she is proud to take her seat here today. Then we are to hear, as far as time permits, from one or more representatives, of each of the nations.

By the provisions of a law which states that "all scientific specimens and collections, works of art, objects of historic interest and similar property appropriate to a general museum, if owned by the State and not placed in other custody by a specific law, shall constitute the State Museum . . ." the State Museum became the custodian of the wampums of the New York Iroquois. The Director of the Museum thus virtually holds the title of Official Custodian of Records and Wampum Keeper of the Six Nations of Iroquois of New York.

The collections secured by Mr Richmond and Mrs Converse came under the immediate charge of the Director of the State Museum and were installed in cases in the corridors about the western staircase, on the fourth floor of the Capitol. At this time Dr William M. Beauchamp, the well known authority on New York archeology, was engaged to write a series of bulletins describing the implements and ornaments of the New York aborigines and this series, now completed, has attracted widespread interest and has greatly stimulated archeologic research in the State.

With the sudden death of Mr Richmond in 1898, the Indian section of the museum lost its foremost worker. Field work in lines of archeology entirely ceased. Likewise the fruitful work of Mrs Converse which brought to the State treasured ceremonials, the medicine masks, silver crowns, brooches and hundreds of other objects of historic and ethnic interest was soon thereafter closed by death.

Time has slipped by. The Iroquois have become in a measure anglicized. Robbed of their forests and hiding places they have been pushed back in small corners called reservations and have

yielded up through necessity their old-time ways, and the modern substitutes for their ancient usages are often pitiful caricatures. For instance, in the council house upon ceremonial occasion, we find, not the buckskin legging, noisy with rattles of deer hoofs, nor the white doeskin body wrappings, symbolic with colored quill embroidery, nor do regal eagle feathers or white heron plumes wave from chieftains' heads, nor belts of wampum hang from war poles or long wampum strings dangle from the moving hands of speakers. Instead of these things, overalls of blue jeans, gingham jumpers, broad brimmed hats or tattered caps or perchance upon the occasion of the feasts some modern makeshift for the old-time requirements. This exhibition of departed glory is pitiful and pathetic; or if one should say this picture is of the "pagans" only and then not correct entirely, let us look at both "pagan" and Christian Indian upon other holiday occasions. Men, young and old, with kid gloves, stiff hats, stiff collars, stiff shirts, stiff shiny shoes; women, young and old, with kid gloves, feathery hats, rustling petticoats, lace shirt-waists, kid bootees. Some of these ultramodern Indians will not be found on the reservations but out in the strenuous white man's world struggling side by side with the pale invader as college students, teachers, nurses, clerks, accountants, engineers, electricians, newspaper men, athletic trainers, bandmasters, musicians, doctors, philologists, anthropologists and what not. And among these modern people of the ancient Five Nations one must conduct his researches in ethnology, folklore and philology. It is late, far too near the hour when a new epoch will dawn and there will be no more red men as such. Yet in the short time that remains it is our purpose to save at least a part of the tattered fringe of the ancient fabric that was, and from this small part learn something of its entirety. It will be apparent that as far as collecting ethnological material from the Indians themselves is concerned, there is little to be obtained, except slowly and in small quantities.

The purpose of archeology. Specifically, archeology is the science which relates to the conditions, culture and circumstances of prehistoric man. Man is a problem to himself. His remote origin, his ancestry, his early struggles for existence and his evolution are from the standpoint of science, things veiled and obscure. Man struggles to learn the causes which impel him to certain actions, the facts of his origin, evolution, distribution and development, in order to get a better understanding of himself as an individual and as a race. What man was has an important bearing on what man is and

a knowledge of what man is has an immensely important bearing on what man may be. The study of this story of man's development is termed anthropology and may be properly divided into three divisions, present anthropology which is ethnology, historic anthropology which is history or ethnography and prehistoric anthropology which is archeology.

Archeology has definite ends in view far more important than the mere aggregation and description of relics and specimens. What an archeologist finds is never a relic only, although for convenience sometimes termed so. His discoveries are specimens of certain human artifacts illustrative of some stage of culture or of some local development of that culture, and as such, are valuable primarily for what may be learned from them.

To those who are wont to rely upon the written records of history it may not at first clearly appear how much may be learned from such relics or how such things can have the import which the archeologist claims. Let it first be realized that early man has left upon the surface of the earth traces of himself by which his history may be materialized far more accurately than it might ever have been translated from a word-written document. We have become so accustomed to rely upon the testimony of word-made records, that we lose sight of the fact that words are but thought symbols, *ideaphones*, and ideographs, and that written records may be erroneous and incomplete while material objects may convey clearer meanings by which a much more accurate knowledge may be gained. We seek to know the man of prehistoric times, yet that man has left us few written documents by which we may read in words his thoughts and learn of his activities. He has done better, and we may know him notwithstanding. He has left pencilings upon the surface of the earth which he trod which neither rains, nor floods, nor the ravages of time have erased, save in spots, as a stray rain-drop might expunge a letter from a slate and yet leave the word still readable. For example, take the fire pit by which the ancient warmed his body and in which he cooked his meat, into which he cast the bones he could not eat and swept the refuse of his bower. That fire pit remains to this day to tell the story of the man who dug it. By the relics found within it, it tells us what he ate, what he wore, what trinkets he had, the beasts he killed, the weapons he used, how far advanced he was in the arts, how much and where he commerced, what grains he cultivated, what implements he made of stone and bone and shells and clay and of the fabrics he wove from

roots and grasses. We may even read his thoughts in his artifacts and know his sense of beauty and of accuracy, we may learn of his superstitions and personal habits and more things than these. None of his day left us the written record by which we know these things, but if by strange chance the wild raw story of man primeval or of his early descendants has been written on a parchment by his contemporary, it would have been destroyed by the accidents of time, or if it escaped, been laughed at as a legend; if preserved in symbols wrought on rock walls the crude ideographs would be unintelligible mysteries to the people of the later day. The age of stone in the State of New York has left nothing in the way of inscriptions by which the wondering steel age of now may know of it. It is better that it has left us in its fire and refuse pits, in its graves, in its monuments and earthworks a record far more satisfactory, enduring and truthful.

THE FIELD OF ARCHEOLOGY IN NEW YORK

During the past 20 years tremendous strides have been made in archeology. Museums have been especially active. Questions that seemed incapable of solution have yielded to careful investigation.

Museums and collectors have found New York a most fertile field for archeological research and for years have carried beyond our borders thousands of specimens.

With the creation of the State Education Department and the installation of the present Director a new policy was instituted. An archeologist was engaged to examine the prehistoric and recent monuments of the aborigines and by exploration and excavation to obtain first-hand from original sources specimens to illustrate the facts of that occupation, to discover the various cultural areas and to collect from the Indian tribes yet residing in the State such material as should be properly contained in the museum series. The outcome of this policy has been the creation of the position of archeologist on the Museum and Science Division staff.

As a field for archeological research New York State presents one exceptionally inviting. Specimens discovered in different parts of the State evidence a number of distinct ethnic cultures of great interest. The various problems connected with these culture regions will form the subjects of special research. Nor will conclusions be formed hastily. Several years of active field work in each district will be done and the results embodied in reports or special bulletins.

Prehistory is our primary object. We intend if possible to bring into the intellectual grasp of the men of today the life and conditions of the various peoples who held the Empire State before us. To attain the highest results the cooperation of every citizen interested in history and archeology is invited. Information as to the localities of aboriginal occupation is highly desirable. Donations of collections accompanied by as complete data as possible are especially sought. It is our desire to keep in touch with every one interested in New York archeology and ethnology and any correspondence upon these or kindred subjects will ever be welcome.

SOURCES OF INFORMATION

In New York State we may expect to obtain archeological data principally from the following named sources:

I GENERAL AREAS

- 1 Inhabited areas
 - a Village sites
 - b Camp sites
 - c Shell heaps
- 2 Defensive works
 - a Fort rings
 - b Fort hills or points
 - c Palisaded fort sites
- 3 Places of industry
 - a Workshop sites
 - b Quarries
 - c Garden beds
- 4 Places for disposing of the dead
 - a Cemeteries or burial grounds
- 5 Places of conflict
 - a Battlefields
- 6 Routes of traffic and travel
 - a Trails
- 7 Occasional or rare places
 - a River gravels
 - b Drift deposits
 - c Swamps
 - d River and lake bottoms
 - e River and lake shores
 - f Ceremonial districts and areas

II PARTICULAR PLACES

- 1 Sites of dwellings
 - a* Lodge sites
 - b* Caves and rock shelters
- 2 Refuse deposits
 - a* Fire pits
 - b* Refuse pits
 - c* Refuse heaps
 - d* Shell heaps.
 - e* Signal light ash deposits
- 3 Monuments
 - a* Mounds
 - b* Cairns
 - c* Inscribed rocks
 - d* Council rocks
- 4 Burials
 - a* Graves
 - b* Ossuaries
- 5 Places of industry
 - a* Kilns
 - b* Individual workshops
- 6 Places for storing or hiding things
 - a* Caches of implements finished, general
 - b* Caches of raw material, general
 - c* Individual caches
- 7 Ceremonial places
 - a* Springs
 - b* Spots

DESTRUCTION OF SOURCES OF INFORMATION

Many of the most valuable sources for archeological research have been forever lost to the State and to the scientific world in general. Mounds and earthworks have been destroyed and leveled through the necessities of a commercial civilization that has taken little heed of things archeologic. Railroads and canals have cut through ancient sites and have thrown the priceless relics of aboriginal art in with the common dirt to be used for roadbeds or for grading; farmers, not realizing their vandalism, have scooped down earth walls and mounds to level their land for agriculture; manufactories, towns and cities have been built over the site of Indian villages and burials, and not less lamentable has been the work of ignorant col-

lectors who with a single passion — a greed for relics — have spaded over sites, overturned mounds and desecrated graves, merely to gratify their desire to find some new curiosity and add it to their collection. Such collectors have seldom preserved in writing the circumstances of the find or even the most meager information, and their collections are usually only a heap of stones almost worthless scientifically except as an exhibition of some indefinite Indian art. More enlightened collectors, realizing the differences in culture in different regions, and bearing in mind the various problems of American archeology have done their work conscientiously and with care, preserving a record of their finds, and are to be commended for their work, especially when they have finally placed their collections in the keeping of some scientific institution where its value would be appreciated. The breaking up and scattering of a collection is the breaking up and destruction of just so much knowledge. With the increase of population and the growth of towns many more sites will be obliterated and their value lost forever. It is therefore for us of today to rescue and preserve, while there is yet time, for the people of tomorrow the prehistory of our State and to secure for it the relics of that prehistory.

METHODS OF COLLECTING ARCHEOLOGICAL MATERIAL

Assuming that a given territory was inhabited anciently there are two ways of discovering and preserving the circumstances of that ancient occupation. The first method is to collect and study its traditions, and the second is to make a systematic study of the visible relics of that occupation. While traditions may not always be truthful, they are not without a certain value. Often they furnish clues that lead to important discoveries. Often a discovery substantiates a tradition or a tradition explains the presence and use of certain things peculiar to a region. If a tradition is entirely without foundation in fact it is still interesting for it reveals what men assumed or affected to be true.

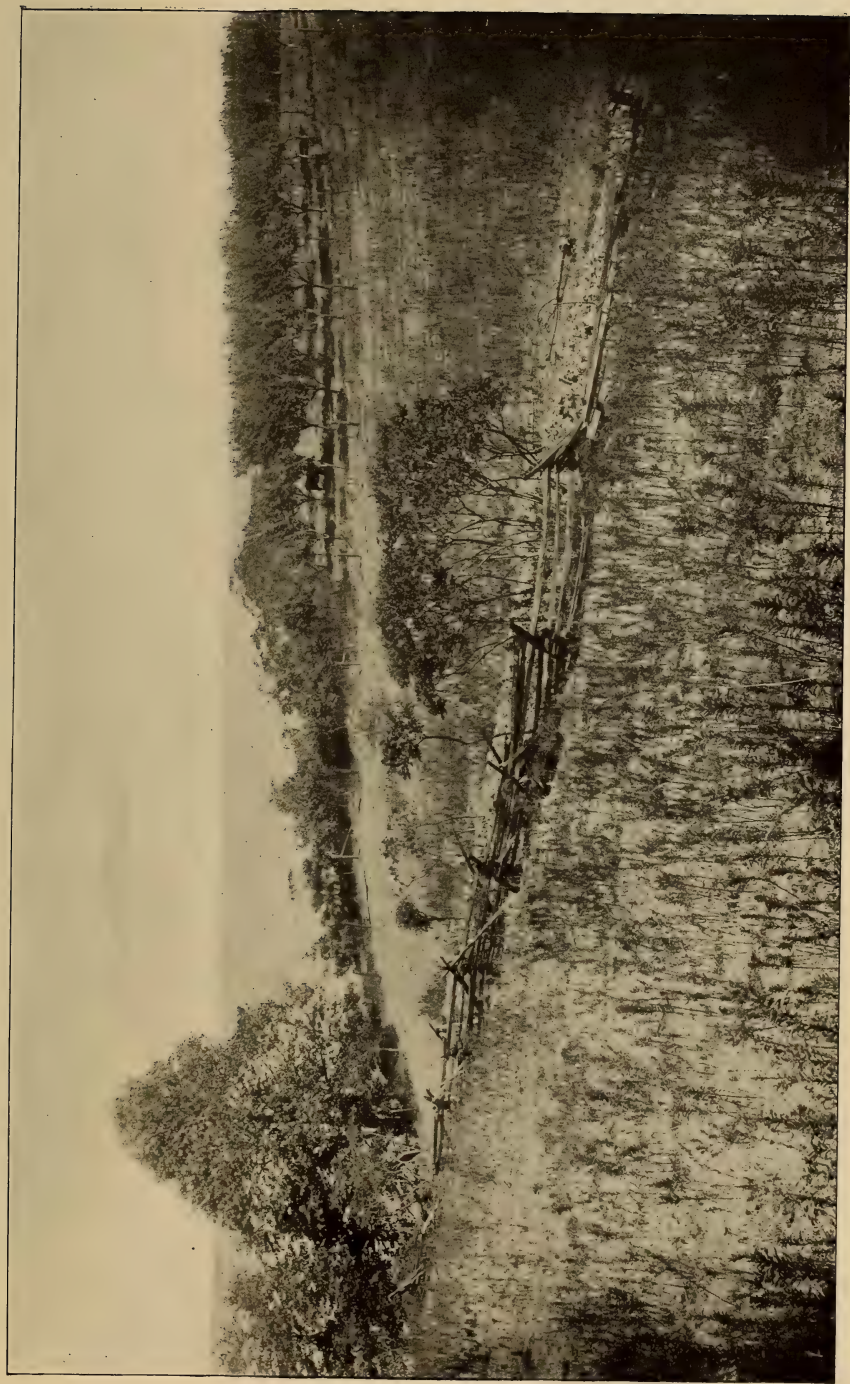
The second method by presenting actual objects from which conclusions may be drawn is the more reliable and universally so recognized by modern archeologists.

Archeological material is collected for two distinct purposes; first, to increase knowledge, and second, to illustrate and diffuse knowledge.

Three methods of accomplishing these objects are employed by people or institutions interested in archeology. The first method,

the most primitive, is the collecting of relics secured in a casual way, and since it aims simply to amass the various objects used by the early races for preservation, it may be called the *preservation method*.¹ Inasmuch as the objects are secured by those unfamiliar with the requirements of scientific archeology, it is natural that they should be those most attractive to the eye, the less striking things being passed over as unworthy of preservation if not overlooked entirely. This method, now obsolete in progressive institutions, is one that has been employed by people with whom collecting was only an incident or by historical societies that have sought to add archeological material to their collections of antiquities. The second method, called the *synoptic method*, is a systematic attempt to procure in any way specimens to illustrate the known facts of archeology. The third method is termed the *research method*. By this method the archeologist aims to obtain material first-hand from original sources, such as mounds, camp and village sites and earthworks of various kinds. Such sites are carefully and systematically excavated and all the accompanying objects secured. Painstaking records are kept and every fact that might be of value noted in record books. The methods employed in the field by the State Museum exemplify the workings of this system.

¹ For this nomenclature the author is indebted to *Methods of Collecting Anthropological Material*, by Harlan I. Smith.



View looking northwest over Dewey Knoll toward Lake Erie

Part 2

RECORD OF EXCAVATIONS AT RIPLEY

A foreword

It is not designed in this account to present an exhaustive treatise on the Eries or of the various classes of objects discovered. Our purpose is merely to set forth an account of the work as it was done and briefly describe the specimens found in the course of exploration, adding such supplementary matter as may be of immediate importance for a proper understanding of the operations and the results. The record of this expedition with those which have preceded it and those which follow in the Erie region will form the base of a special work on the Eries and in that work the various Erie sites in New York and Erie artifacts will be fully discussed. This account, therefore, is to be regarded as a report of progress rather than as a complete and final treatise.

General region

Along the southern shore of Lake Erie between Westfield and State Line, and extending east and west from these points, is a high bluff of Chemung shale rising almost sheer from the water. In various places it is from 15 to 65 feet above the lake level. It forms a most effectual barrier to those who might wish to reach the land from the water or the water from the land. The soil above the shale in general is a loose water-washed sand and gravel beneath which is a substratum of Erie clay which outcrops at denuded places. In this lake border region are numerous springs and brooks. Two miles back from the lake rise the steep Chautauqua hills which form the watershed that sends the streams on the south into the Allegheny and its tributaries and finally into the Gulf of Mexico and those on the north into Lake Erie and finally into the Gulf of St Lawrence. This region by reason of its physical features afforded an ideal retreat for the tribes of men who found their way there after the subsidence of the great glacial lakes, which receding left their shore lines far inland as terraces and hills and their beds as fertile undulating plains.

Traces of early occupancy are found here. On the sites of ancient marshes are found the bones of the mastodon and with

them fire-cracked stones and charcoal, evidence, it may be, of man contemporaneous with the American elephant. There are sites which yield the monitor pipe, others that yield the polished slates called banner stones, gorgets and bird-shaped stones and the notched flints far different from the flints shaped by later comers. That the people who made these things were of the American race is evident, but of what tribe or stock is a question yet to answer. Neither is there yet any way of discovering who their descendants of today are, if perchance their blood yet flows in human veins at all. At a later period a new stock of people invaded the region but whether they found it inhabited or whether there was a struggle in which the old race was expelled is merely a matter of conjecture now. Evidences of the wide distribution of these old people seem to preclude the theory of their utter extermination and it seems more probable that they became absorbed by their conquerors or became expelled to regions where their environment changed their culture.

The later invaders who displaced the builders of the mounds and makers of polished slate implements seem to have been some early branch of the Huron-Iroquois family. Their territory is characterized by the earth walls and inclosures which they left and by the pottery and triangular arrow points which are never found on earlier sites untouched by other occupations. The early Iroquoian sites are still further differentiated by the ossuaries which are found upon many of them. Later this territory came into the possession of a people whom we recognize as the Eries, a branch of the Huron-Iroquois, but a people whose culture differed from the earlier Iroquoian peoples of whom they are without doubt the descendants. After the expulsion of the Eries in 1654 the region remained uninhabited save by wanderers and hunters and not until after the Revolutionary War did it become the hunting grounds of the Senecas who had trails through it, one of which passed close to the Erie site at Ripley. Over this trail the Senecas for years traveled on their way to the settlements on the Sandusky in Ohio. Another great trail extended down what was once the Portage road to Chautauqua lake. It began at Barcelona harbor.

There have been noted numbers of sites of aboriginal occupation east of a meridian line drawn through Chautauqua lake and touching Lake Erie on the north and the Pennsylvania line on the south. West of this line, from the archeologist's standpoint, lies a practically untouched region, a strange fact since it presents an exceptionally inviting field for investigation, being as it is, the borderland between the territory of the tribes of Iroquoian stock and the

culture region of that mysterious people for the sake of convenience termed "mound builders."

RIPLEY SITE

For a number of years the writer had known of a site in this locality, one on the lake shore 2 miles northwest of Ripley, but until this season had not had occasion to visit it. In 1900 it was reported to Mr. M. R. Harrington and the writer by Prof. John Fenton, when we were assistants on the archeological staff of the American Museum of Natural History. Mr Harrington did some work on the site in 1904 for the Peabody Museum of American Archeology and Ethnology, but, because of various obstacles, left the major portion untouched. The excavations which he made during his short stay revealed the fact that the site was a most prolific one. In view of the fact that the State Museum of New York had few or no specimens of the Erie culture, and, indeed, as very little was known of this culture, the site was chosen as the field for the season's operations and a leasehold obtained. The Ripley site is situated on the William and Mary Young farm in lot 27, Ripley, Chautauqua county. It covers an elevation locally known as "Dewey knoll" situated on the cliffs of Lake Erie. On the east a stream has cut through the shale and eaten down the bluffs to the lake level so that a landing is easily effected from the water. This landing is one of the few between Barcelona harbor and the mouth of Twentymile creek in Pennsylvania where there is easy access to the land on the bluffs above. The stream has cut the east side of the knoll so that for several hundred feet south from the lake the bank rises steep and in places almost sheer from the creek bed. The place is one, therefore, naturally adapted for a fortified refuge and must have been an attractive spot indeed for the aborigines who built upon it a village, a circular earthwork and who found in the soft sand a most suitable place for the burial of their dead.

Surface features of the site

The site was found to be mainly on the level top of the knoll although a number of graves were found on the south and west slopes. The "unoccupied soil" began at the lake bank and ran back inland to the southern slope. The soil bordering the bank line was a light sandy loam heavily intermixed with carbonaceous substances, animal phosphates, vegetable mold and particles of animal bone. Back to the south it was generally a light shifting sand which rested upon a more compact stratum. At places, especially a few feet

down the slopes, the clay stratum outcropped. Here the soil was bare or only sparsely covered with grass.

The entire knoll was covered by a peach and plum orchard (since uprooted) and it was between the rows of trees that work was carried on. The owner naturally objected to carrying the excavations too near the roots and thus it was sometimes impossible to take out a skeleton or to open a pit when it lay beneath a tree. In such cases slanting shafts were sunk beneath the roots and the pit examined. This was a somewhat dangerous operation as sometimes the overlying sand would cave down and engulf the curious but incautious archeologist who after a time would be rescued by his assistants.

Preliminary post holing over the knoll soon revealed the character of the site, and in consequence it was divided into two sections, the village and the burial. Parallel and adjacent trenches were staked out and the lines run as far as post holing and surface indications revealed a disturbance or modification of the soil by its former occupation.

Surface evidence of an occupation

The surface evidence of an occupation in that portion of the site afterward found to be the village section was pronounced. The ground was strewn with heat cracked stones, fragments of shale anvils, broken flint nodules, with here and there a fragment of weathered pottery hidden amongst the roots of the tall grass. The luxurious growth of grass in patches when surrounded by a scantier growth points out a spot of soil enriched by some abnormal agency. The rank thick grass and clover here in the village site was conspicuous and pointed out the presence of occupied soil or "Indian dirt" as archeologists sometimes term it. Except on the western slope, the burial section of the site revealed no trace of its character. On this hillside where the elements had washed down the loose sand some of the graves were left so near the surface that the skeletons had been thrown up by the plow. The broken and crumbling bones, however, would hardly be recognized by the ordinary observer as human remains. Other than the bits of human bone on the surface there was no external indication where graves were located, unless it were conjectured that if graves were to be found at all they would be in the soil most easily excavated.

Village section

The village section occupied the level top of the knoll bordering the lake bank and ran back south on the west side about 200 feet

Plate 2



Fig. 1 Looking over the northeast side of the knoll. Access to the land from the lake is from the mouth of the creek

Fig. 2 View over the falls looking toward the mouth of the creek and the lake

and on the east side to the declivity that formed the bank of the eastern hillside. This bank ran at nearly right angles to the knoll proper, the whole eastern slope forming an arm that sloped down to the level just above the creek. On the southern bank of this arm were refuse dumps. The east arm was post holed at intervals of a rod, 220 holes being dug. Hardly a sign of occupancy was found except near or along the level. There was no "occupied soil" or "Indian dirt," the soil being in general a stiff clay mixed with sand and gravel and much more compact than the top soil on the level.

An examination of the surface of the village site led to the discovery of a circular earth belt, a part of which was cut off by the



Fig 1 View of cliffs at northeastern end of the village site. Every year as the frost and water wear down the shale the earth above slides down into the lake exposing pits and relics. A recent landslide is shown at X in the picture.

lake bank. On either side of this earth ring were pits and occupied soil. The signification of this belt is discussed hereinafter under the title "Significance of some of the data."

Diminution of the village plot by the encroachment of the lake

It is highly probable that most of the village site has been lost by the encroachment of the lake, which eating down the shale cliffs caused land slides [text fig. 1]. Certain it is that land is lost in this

way each year. The belief that a part of the occupied area has disappeared is strengthened by the fact that this section is small in comparison with the rest of the site, by the fact that the occupied soil exposed at the bank is deep, by the fact that the bank line intersects a part of the circumference of the circular earth belt and by the fact that the exposed bank shows all along the level top the exposed occupied soil and pits. It is probable that originally there was considerable space between the shore side of the circle and the bank and that a part of the village occupied that space. Village sites upon hills generally extended to the edge of the declivities and if we can establish where the bank line was at the period of the occupation we may say how far the village probably extended. To establish accurately this line is a difficult matter but inquiries led to the information that from 6 inches to a foot of land was lost each year. Using this assumption as a datum we may hypothecate that the site has lost at least 150 feet since the time of its occupation. The date of this occupation is discussed elsewhere.

Method of excavating in the village section

The village section was staked out in parallel and adjacent trenches 16 feet wide. Excavations were commenced at the wire fence 20 feet from the shore line. A sectional trench 3 feet wide was dug and the dirt thrown back. This left a cross-section of the trench exposed and the 3 feet of floor served as a working space. The archeologist examined this cross-section and if indications pointed to the probable presence of objects he troweled into the bank, allowing the earth to fall to the floor until it had filled when it was removed by a laborer. If the indications pointed to a barren spot the workmen spaded ahead until signs of disturbance again appeared when the section was again examined. When a pit was discovered a clean working space was made and the pit vertically exposed at one side. The pit filling was then troweled from top to bottom, great care being taken not to break the specimens that might come to light with any trowel stroke. As the work progressed measurements of the pit were taken and all the important specimens labeled and placed in trays for subsequent numbering. The refuse material such as animal bones, potsherds, flint chips and rude implements were placed in labeled bags. A diagram of the pit was drawn and the details of its excavation recorded in the trench book. Trenching was continued until the trench became barren when another trench was worked.

Every pit, pocket or post hole was charted, the varying character of the soil and the manner of its disturbance was noted and it is possible for any one familiar with our methods to take a specimen from the collection and after examining its number and referring to the records, point out on the map or on the actual site itself exactly where that object was found.

To insure accuracy in field records, three of a different kind were made, so that any circumstance omitted in one might be found in one of the others. The first record was made in a "trench book" and written as the actual work progressed; the second record was made on data slips and supplemented the trench book in the matter of measurements, locations, positions etc. of trenches, pits and objects, and added the details of the particular thing described on the slip; the third was a survey record, in which every pit, grave or trench cutting was charted to a degree of mathematical exactness. All these records are supplemented by drawings, diagrams, maps and photographs.

Method of excavating graves

The burial section was staked out in the same manner as the village section. The workmen in excavating removed the disturbed top soil for a distance of 3 feet leaving a working space of 3 feet by 16. Excavations were continued until signs of deeper disturbance appeared. These "signs" were foreign substances in the regular strata, such as fire-burned stone, flint chips, charcoal and lumps of clay. Earth of the character here found once disturbed is never as compact again as originally and even if there were no intruding substances in the sand its very looseness as distinguished from the rather compact sand surrounding it was a sign of its disturbance. The top soil over the grave was removed and its outline ascertained. The superincumbent earth was removed for a foot, and a depth of 6 inches below explored for signs of the grave bottom, and if not found the earth for another 6 inches was shoveled out with great care, the shovel scooping up the earth rather than spading into it. The trowel was used again to dig down and the process repeated until the skull or pottery vessel top was reached. The soil was then removed carefully with trowels. The skeleton and grave bottom were cleaned with fine pointing trowels and finally swept with a brush, care being taken not to move any bone or other object in the grave. A diagram of the grave and its contents was made, the exact position of these objects

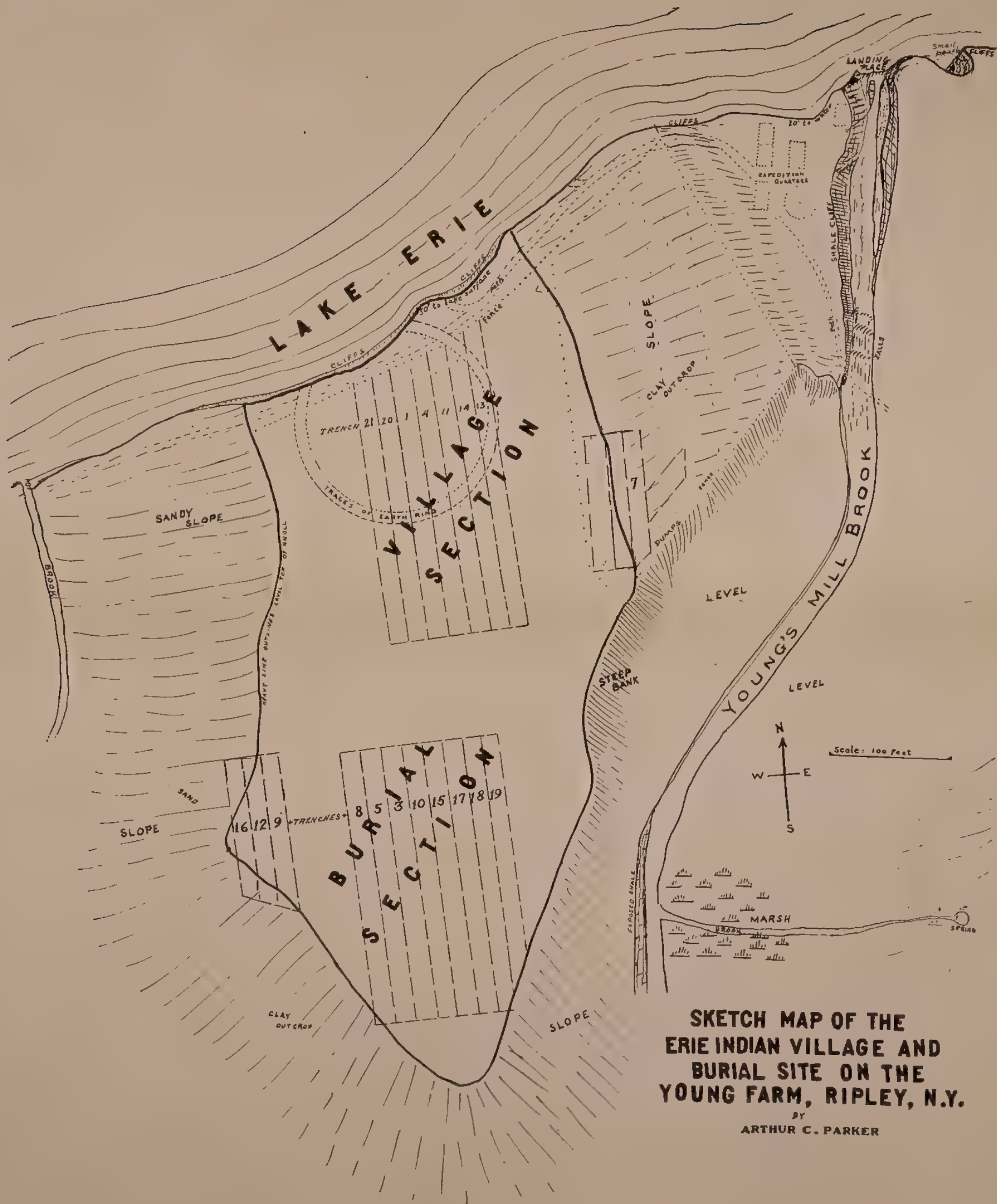
ascertained by means of a compass and tape. The dimensions of the grave, its number and position in the trench and the character of the soil and other items of importance were recorded in the field book. If the burial was of sufficient interest photographs from one or more positions were made. The skeleton when removed was wrapped in excelsior or cotton and placed in a labeled box but not finally packed until dry. The objects found in the grave were placed in a tray with a proper label and afterward marked with the serial field number, this number being distinguished from the museum serial by prefixing the letter "F." Data slips numbered to correspond with the specimens were filled out and give all the necessary details. Any information not found on the slip may be found in the field record. The various records thus countercheck each other.

Extracts from the trench book describing the pits in the village site

The trenches in the village plot began at the wire fence that ran parallel to the edge of the alluvial cliff and 20 feet from it to the south. No excavations beyond a few post holes back of the fence along the bank were permitted by the landowner who believed that should the soil be broken and the bushes uprooted the earth would slide down the bank and thus the loss of his land would be unduly accelerated.

Pits in the village site

Pit 1, trench 1 at 5' on the east side was a refuse pit evidently filled with the sweepings of the lodges that were near it. The pit was circular, 8' in diameter and 42" deep. It contained the split and cracked bones of deer, bear, elk, beaver, various fish and birds and also fragments of the shells of *Unio complanatus*. In the pit soil among the refuse of fire-broken stones, charcoal and ashes were 9 bone beads, that is, polished sections of cylindrical animal or bird bones. The pit filling was an almost uniform black from top to bottom where there was a yellow clay-mixed sand through which the pit soil had not drained. In most pits the soil at the sides and beneath is ramified by worm and rodent holes which have allowed the black carbonaceous pit matter to percolate to a depth often much greater than the original pit bottom. For this reason pits often appear much deeper than they originally were. Here, however, there was a sharp line of demarcation between the modified pit filling and the undisturbed bottom beneath.



Pit 2 was discovered just south and west of pit 1. It was a circular depression 10' in diameter and 4' deep. It was a solid pit, that is it was not divided by layers of sand or other substance different from the general pit filling. The soil was a uniform black from its admixture with carbonaceous matter. There were numerous fire-broken stones in the pit, also animal bones, flint chips and potsherds.

The implements found in this pit are 2 rude bone awls, F259, 256, 5 tubular bone beads, 1 finely formed bone awl, F269, 2 "jewel" bones from the head of a sheep-head perch, F290, 291.

Pit 3 in trench 1 at 16' in the middle was 12½' in diameter and 37" deep. It was separated from pit 1 by a rather hard layer of topsoil as if this area had not been disturbed until much later than the other trench layer. This area was bounded by pits 1, 2 and 3 as may be seen by consulting the map and possibly was a lodge site.

At 12" from the surface standing upright with the point down was an antler chisel or pick [see pl. 35, fig. 4]. The handle or blunt end seemed to have been cut with a metallic blade. Three bone beads, F261, 262, 263, were found lying in the bottom of the pit end to end. Three others were discovered at 12" beneath the surface but separated. Near the pit bottom was a bone awl, F271, an arrow point of the long narrow type sometimes called fish points, F267. At 18" below there was a shell bead of the old type, F289 [see pl. 36, fig. 6].

Pit 16 in trench 1 was at 36' in the middle and was the next pit in the trench after pit 3. Between these pits there seems to have been a lodge site because there were a number of post holes that seemed to outline one. The top dimensions of this pit were 4' by 5' and the depth 24". The pit was divided into two strata, the dividing stratum being a layer of sod soil 2" thick. The upper stratum contained a quantity of deer and fish bones, potsherds and a few fire-broken stones. At 9" below the surface, just below plow depth, was found a portion of a copper wrist band [see pl. 37, fig. 4]. Near it was a rude bone awl. The copper bracelet was the first indication of European contact found in the site.

Pit 17, trench 1, at 35' on the west was separated from pit 16 by a distance of about 2'. It was 3' by 4' in top dimensions and 24" deep. It contained some large potsherds and pieces of decorated rims. Near the bottom was a small pottery vessel having high raised points at opposite sides, F298 [see pl. 28, fig. 3]. Beneath it was the complete skeleton of a fish. At one side of the pit was

a deposit of nearly a quart of *Helix alternata* and *albolabris* shells.

Just beyond this pit in the general occupied layer, 10" below the surface was found a hand-hammered nail bent in hook shape. The nail was perhaps intrusive though its shape suggests aboriginal use.

Pit 18 on the east side of trench 1 at 37' was a small pocket about 2' in diameter and 24" deep. A bone awl and a pitching tool of antler were found below the surface at 18".

Pit 19 on the west side of trench 1 at 48' was a small pocket 2½' in diameter and 48" deep. The pit soil was black from the charcoal and ashes. Awl F242 was found in this pit.

Pit 20 at 46' on the east side of trench 1 was an ash pit 3' by 4' in circumference and 30" deep. The pit filling was uniform in character being an ash and charcoal mixed sand. Besides the usual quantity of animal bones, fire-broken stones and flint chips was found a hammer stone and the shell of *Unio complanatus*.

Pit 21 at 49' on the east side of the trench was 7' by 10' in dimensions and 16" deep. It seemed distinctly a refuse pit or lodge dump. It contained fire-broken stones, cracked and split deer, bear, beaver, rabbit, muskrat and skunk bones, also the bones of fish, charred corn and hickory nuts and one *Unio* shell. The following named implements were found intermixed amongst the pit refuse: 1 antler hoe or digging tool, F292 [pl. 35, fig. 1], 3 bone awls, F307, 308, 5 bone beads, F248 to 252 inclusive, 4 bone beads, F303 to 306 inclusive, 1 notched pendant, F301, 1 broken implement of deer's jaw, 1 broken bone needle, F302, 1 flint blade, F309, 1 discoidal shell bead, F300, 1 net sinker and 10 periwinkle shells.

Pit 26 in trench 1 at 77' on the west side was a small pit 36" deep. The pit refuse consisted of potsherds, charcoal and ashes. One pipe stem of clay and an entire stone pipe bowl, F246, were found in this pit. The pipe was in the ash layer 11" below the surface.

The space intervening between pits 19 and 21 was hard and rather less disturbed than the surrounding earth, especially in the space between five post holes, as shown on the pit diagram. This space seems to have been a wigwam site.

Pit 27 at 75' on the east side of the trench was a small depression. It contained the usual fire pit refuse and within it were found a flint perforator, a broken bone awl, a "lap stone," a pitted slab of shale and numerous animal bones. There was a deposit of *Helix* shells.

For 20' beyond pits 26 and 27 the soil was barren of pits. The

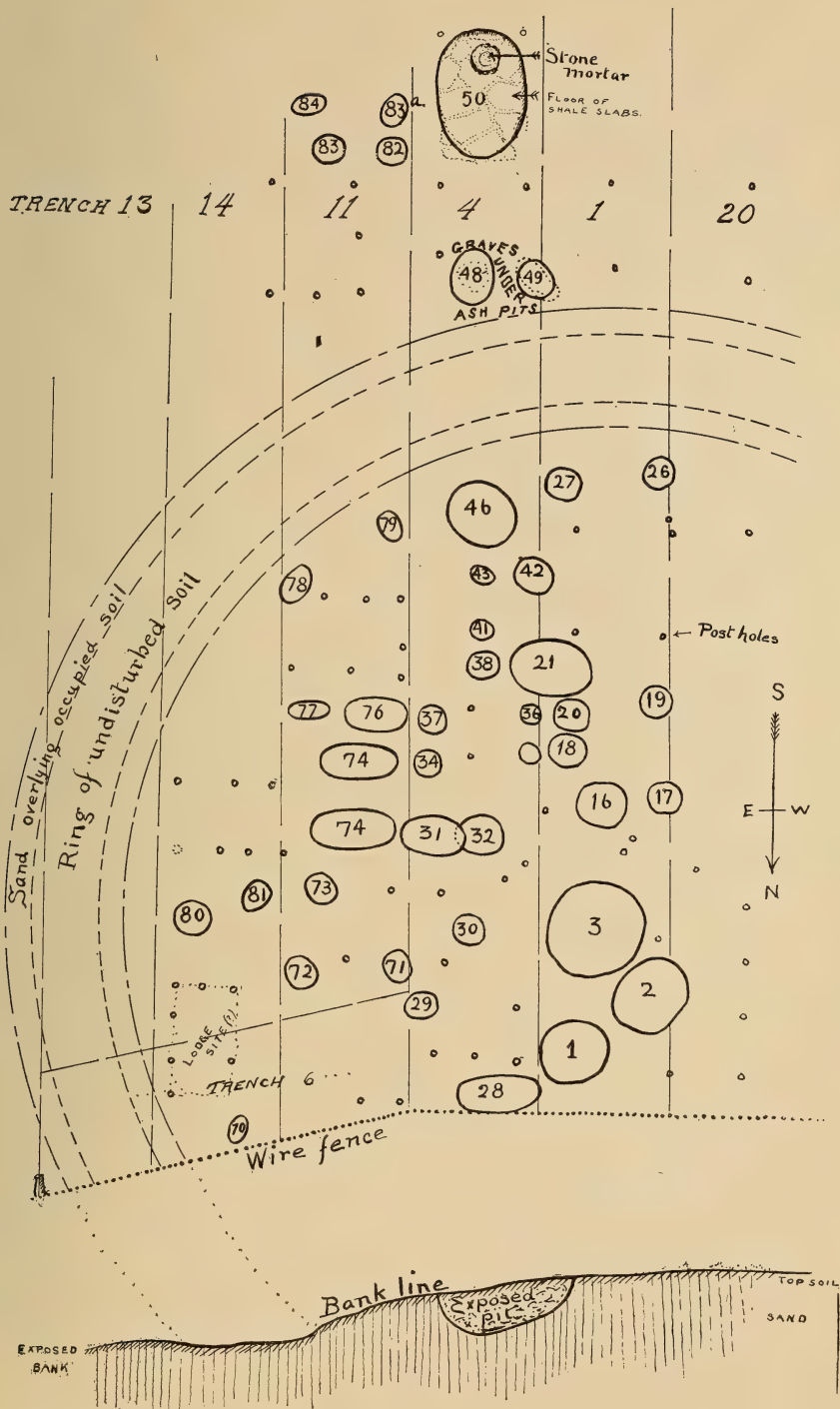


Diagram of the pits examined in the village section

trench soil at 40' from the beginning was hard and compact with no occupied soil appearing.

Pit 28, discovered at the commencement of trench 4 on the west side was 18 feet from the lake bank. It was a trenchlike pit 10' 4" long east and west, 4' wide and 52" deep. It was filled with animal bones, deer and beaver, and other refuse. In the pit were found 4 bone awls, F274 to 277 inclusive, 5 bone beads, F278 to 282 inclusive, 4 incised bones, F284 to 287 inclusive, 1 bone needle fragment and 1 *Venus mercenaria* shell.

Beyond the pit and ranging from pit 1 in trench 1 to the trench line on the east were three post holes in a line. The soil beyond these post holes appeared to have been a part of a lodge floor.

Pit 29 was discovered at 12' on the east side of the trench and it ran over on the east into the adjoining trench. It was a small ash pit 3' by 4' in dimensions and 48" deep. The objects found were 1 bone bead, F256, 1 bone shuttle or bodkin, F245 [pl. 34, fig. 21], and 1 bone needle fragment, F243.

Pit 30 was a small shallow pit in which a quantity of elk bones had been buried. It was found in the center of a "lodge floor."

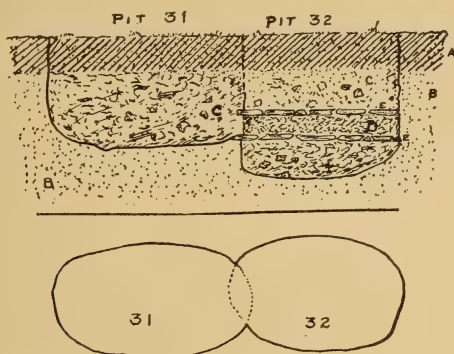


Fig. 2 Diagram of intruding pits 31 and 32. A = Top soil; B = Undisturbed sand; C = Disturbed sand and loam; D = Interlying stratum of sand between EE; EE = Floors of shale slabs

Pit 31 at 43' in trench 4 was 5' by 8' in top diameters and 28" deep. It contained a quantity of animal bones and potsherds. In this pit were found awl F268, bone bead F247 and terra cotta pipe bowl, F244 [text fig. 24].

Beyond this pit was a "lodge floor" and several post holes.

Pit 32 at 42' on the west side of trench 4 intruded pit 31 [text fig. 2]. It was 5' by 6' in top dimensions and 72" deep. The pit was in three strata separated by layers of flat stones. The middle

and bottom strata were heavy deposits of ash and charcoal in which were numerous animal bones, pot fragments and flint chips and fire-broken stones.

The objects found in the layer directly beneath the top soil and overlying the first floor of stone slabs are: 1 small celt, F200, 1 rude celt, F201, 7 bone awls, F202 to 208 inclusive, 7 triangular flint projectile points, F209 to 211, F211a to 214 inclusive, a quantity of charred corn, F140, 1 short rectangular iron bar, F226 and an iron-stained pebble found in contact with the bar, F241. In the bottom layer were found, 1 bone bead in process, F215, 5 bone beads, F216 to 220 inclusive, 1 triangular flint point, F221, 2 pot rim points F222, 223, 1 fabric-marked sherd, F224, 1 bone plug, F225. An animal bone evidently gnawed when fresh, F363, was also found in the bottom layer.

Pit 34 was a solid ash pit 4' 4" by 5' in top dimensions and 48" deep. It contained a quantity of animal bones among which those of deer, rabbits, beavers, heron and sturgeon were identified.

The artifacts found are: 1 hollow handlelike bone, F227 [pl. 33, fig. 5], 1 antler chisel, F228 [pl. 35, fig. 2], 1 fragment of perforated turtle shell, F229 [pl. 32, fig. 11], 1 conical worked phalanx, F330 [pl. 32, fig. 4], 1 deer bone rubbed and shaped, 1 awl, F231, 4 triangular points of flint, F232 to 235 inclusive, 2 pot rim points, F237, 238, 1 bear tooth, F240.

Pit 35 was a small pocket at 45' on the west side of trench 4. It contained a few animal bones, an antler stub, 1 bone tube, F311, 1 bone needle fragment, F312, 2 bone awls, F313, 314, and 1 flint knife.

Pit 36 in trench 4 at 50' on the west side adjoined pit 20 in trench 1. It was 34" in diameter and 36" deep. It was filled with the ordinary pit soil in which were found cracked deer bones and a few potsherds.

Pit 37 in trench 4 on the east side was directly south of pit 34 and on its east side adjoined another pit that ran into the next trench (afterward found to be pit 76). This pit was circular at the top, 3' 8" in diameter and 30" deep. In the pit filling were a few split deer bones and the fragments of several broken pottery vessels.

Pit 38 in trench 4 at 55' in the middle of the trench was a small ash pit 3' by 4' in top dimensions and 32" deep. The articles found in this pit are: 1 section of an incised antler, F172, 1 worked bone, F194, 1 bone awl point, F198.

Pit 41 in trench 4 was directly north of 38 and was separated

from it by a space of 3'. This pit was 28" by 34" in top dimensions and 28" deep. The bottom was filled up to 18" from the top with shale slabs. Resting within the pit filling upon the fragments of shale were 2 "lapstones," several "rubbing stones" and a quantity of broken pottery. There were 2 bone beads, F320, 324.

Pit 42 in trench 4 at 65' on the west side was a small ash pit 4' by 5' in diameter and 24" deep. It contained the following named objects: 1 phalanx cone, F196 [pl. 34, fig. 8], 1 bone awl, F323, 1 large bone awl, F325, 1 pot rim point, F329, and three deer phalanges, F317, 318, 319.

Pit 43 in trench 4 at 65' in the middle of the trench was a small pit 2' by 3' in top dimensions and 30" deep. It contained a quantity of bones and the fragments of a broken pot.

Pit 46 in trench 4 in the middle at 75' was 8' by 9' in top dimensions and 26" deep.

Buried with the animal bones, broken stones and potsherds with which the pit was filled were the following objects: 1 perforated *Unio complanatus* shell, F321 [pl. 36, fig. 5], 4 deer phalanges, F317, 318, 319, 332, 1 bone bead, F326, 2 sheep-head perch ear bones and the fragments of a large pottery vessel.

Pit 48 at 99' in the middle of trench 4 was an ash pit containing the usual refuse material of animal bones and fire-cracked stones. In the bottom of this pit was a skeleton. This pit is further described in grave XXIII, pit 48.

Pit 49 at 100' on the west side of trench 4 was an ash pit 4' by 5' in top dimensions and 42" deep. It was filled with quantities of ashes, charcoal and fire-burned stone. In the bottom of the pit was the skeleton described in grave XXIV, pit 49.

Pit 50 in trench 4 at 121' covered almost the entire width of the trench, being 11' wide and 15' or 16' long. Between this pit and pits 48 and 49 just previously described were a number of post holes and indications of a lodge floor. Pit 50 was in two strata divided by a layer of flat stones. The top stratum which was crammed with animal bones, split and cracked, potsherds, flint chips, and fragments of heat-cracked stones, was 24" deep. Upon the slabs of shale at one end was a large stone mortar, F358. Other objects found were 2 bone awls, F357, 1 pitching tool, F359, 1 hammer stone, F361, 3 bone beads, F352, 353, 354, 1 triangular arrow point, F356, 1 polished raccoon penis bone, F355c [pl. 34, fig. 18], 1 flint scraper, F351, 2 bone awls, F349, 350, 1 grooved bone implement, F348 [pl. 34, fig. 13].

Stratum 2 beneath the stone floor was 22" deep. It contained more ashes and less animal bones than the first. The following articles are from this deposit: 1 smoothed bone, F347, 3 pot rim points, F344, 345, 346, 1 triangular flint point, F343, 1 antler implement, F342, 1 perforated wolf's tooth, F341, 1 spatulate bone, small, F362 [pl. 34, fig. 12].

Pit 53 in trench 3 [see burial section map] was the first ash pit found in this trench and the first beyond the border of the burial ground. It was similar to other ash pits and contained the split and cracked bones of deer, bear, muskrat, beaver, heron and various fish. The only worked article found was an antler cylinder.

Pit 55 in trench 7 was an ash pit on the eastern slope of the knoll. It was irregular in dimensions but approximately 6' by 7' and 30" deep. It contained a quantity of elk bones, deer bones, including a skull top, and a few beaver bones. The artifacts are 1 perforated elk's tooth, F363 [pl. 34, fig. 2], 2 bone beads, F364, 365, 1 bone pitching tool, F367, 1 antler hoe, F368, and 1 yellow jasper arrow point.

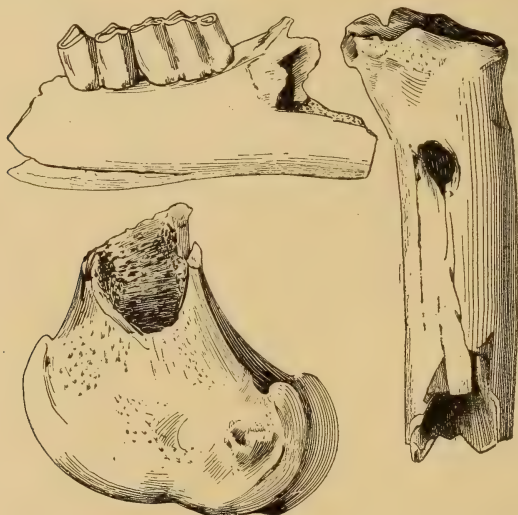


Fig. 3 Elk bones from pit 55, cracked and split for the marrow

Pit 66. See Burial XXXVIII, pit 67.

Pit 70 at 20' on the north side of trench 6 was 2' by 3' in dimensions and 30" deep and contained the ordinary pit refuse. The following named objects were found: 1 bone awl, F378, 1 awl point, F379, and 1 incised beaver tooth, F382.

Pit 71 on the west side of trench II at the beginning was $3\frac{1}{2}'$ by $4'$ and $43''$ deep. It was filled with discolored sand with which were intermixed carbonized substances. A few cracked deer and bear bones were found and 1 bone awl, F381.

Pit 72 on the east side of trench II at 6' was $3\frac{1}{2}'$ by $4'$ and $24''$ deep. In it were found the bones of deer, bear, beaver, turkey, heron and various fish but no implements. The top soil above and around pit 72 was black and otherwise discolored. Between this pit and 73 the black soil was $20''$ deep but contained no intrusive objects.

Pit 73 at $16\frac{1}{2}'$ in trench II on the east side was $3' 9''$ by $3'$ in top dimensions and $34''$ deep. It contained a quantity of deer, rabbit and beaver bones, a Unio shell, a large broken pot and 1 bone awl. The ash deposit was not heavy.

Pit 74 at 20' on the west side of trench II was $10\frac{1}{2}'$ by $5\frac{1}{2}'$ in top dimensions and $32''$ deep. The pit refuse consisted of potsherds, various bird and fish bones, deer, bear and beaver bones, fire-broken stones, flint chips and charcoal intermixed with the sand and ashes that formed the major portion of the pit filling. The following objects were found: 3 bone awls, F394, 395, 380, 1 smoothed phalanx, F396, 1 pipe stem, F397, 1 large bone awl, F399, and 1 rude awl, F400.

Pit 75 at 30' on the west side of trench II was an ash pit $10'$ by $4' 6''$ in top dimensions and $30''$ deep. It contained the bones of sturgeon and various other fish, bird bones, deer, beaver, and skunk bones and several Unio shells. The following articles of human manufacture were discovered: 1 smoothed deer phalanx, F388, 1 bird bone awl, F389, 1 flat deer bone awl, F390, 3 rude bone awls, F391, 392, 393.

Pit 76 at 35' on the west side of trench II was $8'$ by $4' 2''$ in top dimensions and $20''$ deep. It was in two layers separated by a dividing layer of sand. The first layer was a foot deep and the second 7 inches. The dividing layer was an inch in thickness. The objects found were: 1 worked deer phalanx, F385, 2 polished bone beads, F386, 387, 1 elk molar, 2 Unio shells, 1 beaver tooth and 1 cut bone.

Pit 77 at 39' on the east side of trench II was a two-strata pit with a top diameter of $2\frac{1}{2}'$ and a depth of $30''$. The topmost layer was $18''$ in thickness and rested upon a dividing layer of sand beneath which was a deposit of ashes about a foot in depth. The top layer contained a large number of deer bones. In this layer

was found 1 flattened ball of antler [pl. 35, fig. 6] and a small edged pebble, F401.

Pit 78 at 55' on the east side of trench 11 was 3' by 5' in top dimensions and 30" deep. It contained a large number of cracked deer bones and scattered through the refuse were the following named articles: 1 serrated deer rib, F402 [text fig. 21], 1 worked bone, F403, 1 scratched and gnawed deer's femur, F404, 1 chisel-edged pebble, F405, 1 celtlike tool made from a pebble, F406, 1 miniature celt made from a natural pebble, F407, 1 long tubular bead, F408, 1 triangular jasper arrow point, 1 flint bunt, F410, 1 pot rim fragment, F411, 1 long triangular flint point, F412, 2 rude bone beads, F413, 414, 1 section of a charred wooden pipe stem, F415.

Pit 79 at 60' on the west side of trench 11 was 3' 8" by 3' in top dimensions and 32" deep. It contained a large quantity of ashes, gray and white. 14" from the top were found 1 antler point with hollowed socket, F424 [pl. 35, fig. 8], 1 double pitted stone, 1 bone awl, F425, 1 worked beaver tooth, F426 and 1 worked deer phalanx.

Pit 80 at 11' in trench 14 on the east side was 4' in diameter and 60" deep. It was in two layers divided by a thin layer of top soil thrown in anciently. The uppermost layer was 48" thick and the bottom one 12". The former contained the bones of a number of animals among which the following were identified: deer, elk, moose, bear, wildcat, skunk, beaver, turtle, sturgeon. In the ashes at the top of the pit were found three perfect celts and a butt and an edge of two others. All were 17" below the surface. The presence of these celts in this feast pit suggested the idea that here had been a council, a feast and a "burying of the hatchet ceremony." Other objects from the pit were potsherds, flint chips, charred corn and charred cobs, three sections of a broken bone needle, F416, 417, 418 several pot rim fragments and a terra cotta pipe bowl. The numbers of the celts are F450, 451, 452.

The ground at the beginning of this trench and nearly up to the pit contained post holes and seemed to have once been a "lodge floor."

Pit 81 at 13' on the west side of trench 14 was 3' by 4' in top dimensions and 36" deep. It contained a large quantity of ashes and charcoal. Near the top were a few deer bones, a polished bone bead, F420 and a charred corn cob, F419.

There were no pits beyond pits 80 and 81 but indications of lodge sites in two places. Pit 78 in trench 11 intruded the trench line at 50 feet on the west side but beyond it on the west there was a barren belt that cut the trench diagonally and intercepted the trench line on the east side at about 40'.

Plate 5



Diagram showing the position of the graves examined

Pit 82 in trench II at 110' on the west side was 3' 3" by 3' 6" in top dimensions and 60" deep. It contained few animal bones but a quantity of pot fragments. The noteworthy objects are 2 tubular bone beads, F434, 435 and a fragment of a black clay pipe bowl in the form of a bear's head, F423 [fig. 24a].

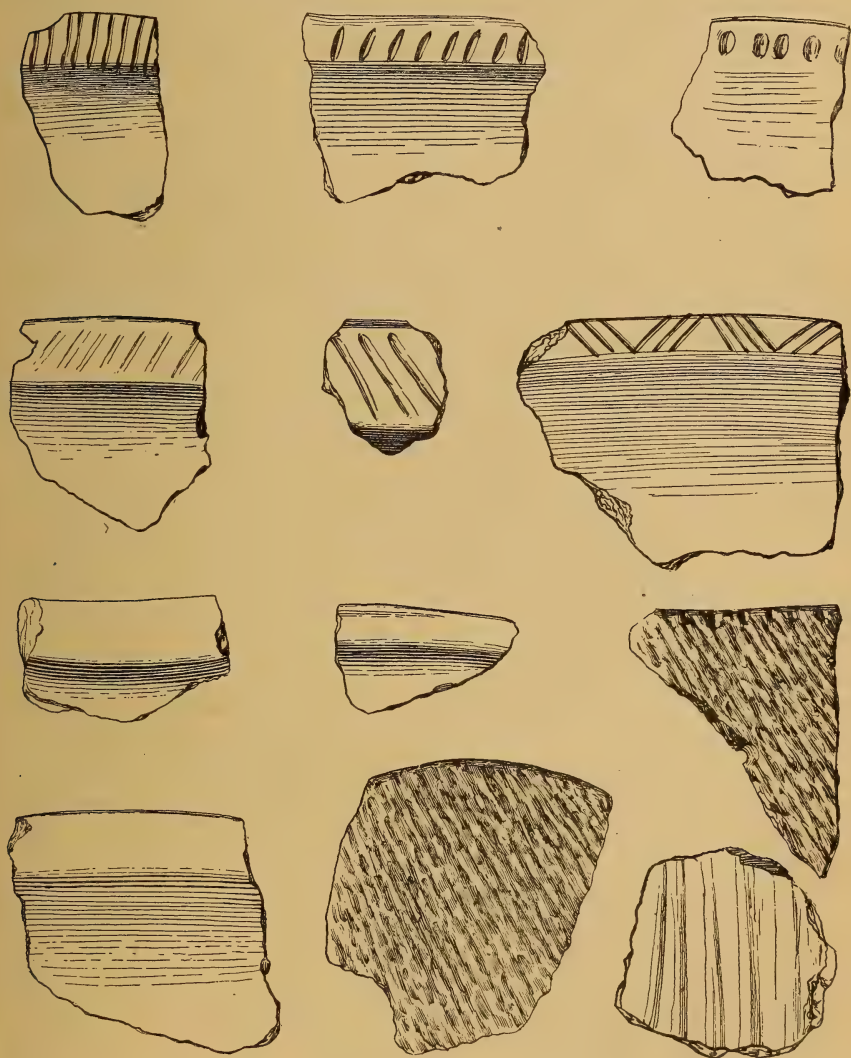


Fig. 4 Pot rim fragments from ash pit 84

Pit 83 at 110' east central in trench II was just east of pit 82. It was 4' 2" by 3' 3" in top dimensions and 35" deep. It contained a quantity of broken deer bones which had become intermixed with

the pit filling of ash charcoal and discolored sand. A triangular flint arrow head, F195, and a bone bead were found in this pit.

Pit 83a at 115' on the west side of trench 11 was just beyond pit 82. It was 5½' in top dimensions and 35" deep. The specimens found are 2 deer jaws, inferior maxillae, 1 celt edge, F448, 1 hammer stone, F440, 1 grooved stone, F512, 1 drill, 1 broken pot, 1 pipe stem and 1 pitching tool.

Pit 84 at 115' on the east central side of trench 11 was 2' 8" by 4' in top dimensions and 42" deep. It was an ash and refuse pit of the usual type and contained the following named objects: 3 bone awls, F436, 437, 438, 1 worked beaver tooth, F439, 2 *Unio* shells, 2 bone beads, 1 shell bead, 1 small crushed pot, 1 pipe bowl fragment and 1 arrow point. There were a quantity of deer bones in this pit and the rims and fragments of at least 10 different pots [see text fig. 4].

A trench parallel to trench 14 was run on the east side but 70' of excavation failed to reveal any trace of pits. The occupied soil was light and in places there was hardly a trace of it.

Pit 148 was in the broad trench 7 on the east slope. It was probably a refuse pit, few ashes or charcoal being found within it. One specimen, a small bone pestlelike object, was found.

Pit 149 at 10' in trench 7 was a refuse deposit of animal bones.

Pit 150 at 15' in trench 7 was an ash pit. In the deposit of refuse were found, 1 bone awl, 1 celt butt, 2 arrow points.

Record of the graves

Grave I, pit 4, was discovered at the commencement of trench 3. When the top soil had been removed an area of disturbed earth 48" by 56" was found. The undisturbed sand surrounding the grave top was a rather compact gritty sand intermixed with small pebbles. Several small particles of charcoal in the disturbed earth evidenced a disturbance by human hands. At 38" from the top a crumbling skull was uncovered by the trowel. The superincumbent earth was removed and the remains of the skeleton exposed and photographed. The skeleton was in an advanced state of decay and it was impossible to determine the sex or measure any of the bones. A perfect pottery vessel, undecorated and of the old square-topped Iroquois form was found 15" northeast of the face. It was upright and filled solid with sand [see text fig. 5, also pl. 27]. Orientation of the skeleton: head south, face east, right side, flexed position (apparently).

Plate 6



Pit 4, trench 3. Looking directly down into the grave. The bones had almost entirely crumbled, a part of the skull and a portion of the femur only remaining. With the skeleton was a pottery vessel

The details of grave I are shown in plate 6.

Grave II, pit 5, trench 3 at 6' on the west side. This grave was 56" deep. The bottom contained hardly a trace of the black clay-like soil usually found in grave bottoms. The bones had entirely



Fig. 5 Square-topped pot from grave I

crumbled and only streaks of white powder remained by which a seemingly flexed position might be traced.

Grave III, pit 6, in trench 3 at 8' on the east side contained the crumbling remains of a skeleton 42" below the surface. Orientation: head north, face west, right side, flexed position.

Grave IV, pit 7, in trench 3 at 12' on the west side contained the skeleton of an adult female, 42" below the surface of the ground. The top dimensions of the grave were 36" by 70". The bones were crushed and broken by the weight of the earth. The vertebrae were nearly complete. Orientation: head south, face east, right side, flexed position.

Grave V, pit 8, in trench 3 was a grave 38" deep and 36" by 72" in dimensions. The bones were in a poor state of preservation. The grave soil was black and discolored. Orientation: head north, face west, right side, flexed position.

Grave VI, pit 9, in trench 3 at 15' on the west side was 42" by 60" in top dimensions. At 26" down a broken skull was found. The earth was carefully removed and the skeleton and grave bottom brushed off. On the grave bottom just above the skull was found a massive terra cotta pipe bowl filled with charred tobacco [*see* text fig. 6 and pl. 31, fig. 1]. The bowl, which was decorated with deeply incised lines, had a short neck and a short nipple over which

a stem might be fitted. The skeleton was in a crumbling condition and almost useless for scientific purposes. It was evidently a male. Orientation: head southeast, face northeast, right side, flexed position with the skull bowed down upon the sternum. A photograph of the grave is shown in plate 7.

Grave VII, pit 10, in trench 3 was at 18' on the west side of the trench. It contained the crushed skull of an adult male and a number of fragments of calcined bone. The skull was upright with the lower jaw under and was in an advanced stage of dis-



Fig. 6 Massive pipe bowl from pit 9,
grave VI

integration. It was the only part of the osseous matter not calcined. Near the skull was found an oval flint blade [pl. 23, fig. 2], a flint chip, and a small fragment of asphalt which had evidently been used for its coloring matter.

Grave VIII, pit 11, in trench 3 was at 18' on the east upside of the trench was 36" by 50" in top dimensions and 60" deep. At 55" down the side of the skull was discovered and the grave bottom found 5" below. This grave was traced down from the topsoil by the loose sand which other than its looseness showed no trace of disturbance. No bits of charcoal, lumps of clay or topsoil were intermixed with the sand. The grave bottom was streaked with ocher and the skeleton lay in a considerable deposit of it. There was a large lump of red ocher 3 inches from the base of the skull. The bones were those of an adult male and in a fair state of preservation. The skull is noticeably large and the bones large and long. At the back of the occiput, that is to the east, with the edge 3 inches from the skull, was a large polished celt. Just above the celt, that is to the north, was a crushed pottery vessel. Below the celt an inch from the second dorsal vertebra was a streak of decayed wood, possibly cedar, and perhaps the remains of the celt handle [see pl. 38, fig. 3]. The grave soil beneath the red pigment was a dead black and was phosphatelike in its composition. This black deposit was 3/16 of an inch in thickness. A charred bean and a dozen

Plate 7



Grave pit 9, trench 3. This grave contained the crumbling skeleton of an adult male. With the skeleton at the place indicated by the photograph was found a pipe of a most peculiar form [see pl. 31, fig. 1]

kernels of charred corn were found in the grave soil. Orientation: head north, face west, right side, flexed position. Sex, male of perhaps 30 years.

Grave IX, pit 12, in trench 3 at 35' on the west side contained the decayed skeleton of a youth of 12 or 14 years. The grave bottom 37" below the surface, rested on the clay stratum. Orientation: head south, face west, left side, flexed position.

Grave X, pit 13, in trench 3 in the middle of the trench at 35' was just east of grave IX. On the eastern end of the grave another intruding grave was found and is described hereinafter. At 42" from the surface in the clay stratum was found a badly decayed skeleton. Orientation: head south, face west, left side, flexed position.

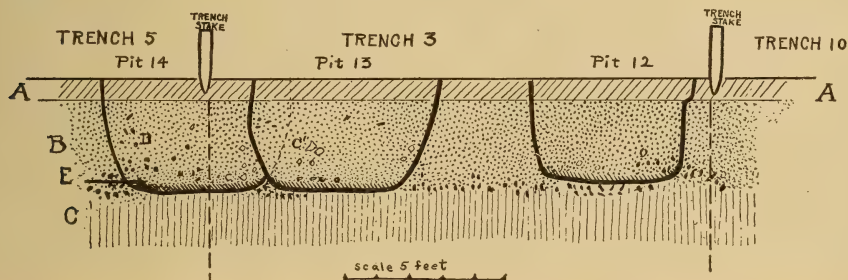


Fig. 7 Diagram of pits 12-14

Grave XI, pit 14, in trench 3 was 35' on the east and outside of the trench. This pit and pit 13 previously described intruded one another. At 42" from the surface the right femur of a young adult was uncovered by the trowel. The superincumbent earth was removed and the crumbling remains disclosed. The femur bones alone were in fit condition for removal, the others being too soft and crumbling for accurate measurement. The femora measured, right, 18.03", left, 18". A crushed pot was directly north of the skull and a deposit of purple pigment lay near the frontal bone. In this "war paint" was found a decayed bone tube. The grave bottom was lined with charred grass. Orientation: head north, face east, right side, flexed position with femora at right angles to the body.

Grave XII, pit 15, in trench 3 on the east side was just north of pit 14. At 40" below the surface the remains of an adult male skeleton were found. The skeleton was badly decayed, some of the bones were calcined and the skull was crushed by the weight of the earth. The knees were drawn tightly up against the chin and the tibiae were closed against the femora. A crushed pot was up-

right directly before the face and another at the pelvis. Orientation: head northeast, face northwest, right side, tightly flexed.

Grave XIII, pit 22, in trench 3 at 45' proved to be the grave of a child of perhaps 6 years. The bones were fragile and broken and the skull was crushed by the weight of the earth. The grave bottom was 28" below the surface. Before the face was a pottery vessel of Iroquoian form. The rim is missing from an ancient breakage and the pot body is cracked. Orientation: head south, face east, right side, flexed position.

Grave XIV, pit 23, in trench 3 was at 50' on the west side of the trench. This pit was traced down by the disturbed sand in which were lumps of topsoil, charred wood and fire-cracked stone. A badly decayed skeleton of an adult female lay at 52" below the surface in the clay stratum. To the rear of the skull was a pottery vessel having an ancient rim break. The three missing pieces were found in the grave soil and the vessel restored [see pl. 30, fig. 4]. An examination of the break suggested that it must have been caused by a stone or hard lump of earth when the grave was filled. Orientation: head south, face east, right side, flexed position.

Grave XV, pit 24, in trench 3 at 55' was on the east side of the trench. It contained the crumbling skeleton of an adult lying 48" below the surface. It was impossible to discover the position and there were no objects in the grave.

Grave XVI, pit 25, in trench 3 was just north of pit 24. At 42" from the surface the grave bottom was found and in it a deposit of bone dust.

Grave XVII, pit 33, in trench 3 at 65' on the east side of the trench was similar in character to grave XVI. At 48" down there was a deposit of bone dust and a crushed pottery vessel.

Grave XVIII, pit 39, at 13' on the east side of trench 5 contained the crumbling remains of a young adult male. A pottery vessel, F48r was found at the occiput an inch or two to the east. A small triangular flint arrow point was found in the lumbar vertebra and a fragment of a blue glass bead¹ at the pelvis. The grave was rectangular in outline being 35" by 48" and 36" deep. Orientation of the skeleton: head northwest, face southwest, right side, position flexed.

Grave XIX, pit 40 at 17' on the west side of trench 5 was rectangular in outline, being 3' by 4' and 49" deep. The skeleton was that of an adult and so badly decayed that the teeth crumbled at

¹This was the only object of glass found in any part of the site.



Fig. 1 Grave XX, pit 44



Fig. 2 Grave XXV, pit 51

touch. Orientation: head east, face north, right side, flexed. A large crushed clay vessel lay directly before the face.

Grave XX, pit 44, was discovered on the east side of trench 5 at 33'. The grave was irregular in outline and measured 66" by 72". The skeleton, found 49" below the surface was that of an adult male of mature years. Orientation: head south, face west, left side, flexed position. The bones were crumbling and the head was crushed flat by the weight of the soil. Above the head with the bowl near the occiput was a terra cotta pipe [text fig. 8, also pl. 31,



Fig. 8 Terra cotta pipe from grave XX, pit 44

fig. 3, 4] the stem of which reached over the skull as shown in the photograph [see pl. 8, fig. 1]. Resting upon the head was the skull of a young bear, probably the remains of a bearskin robe. The bottom of the grave was lined with a layer of charred wood and bark $\frac{1}{2}$ inch in thickness.

Grave XXI, pit 45, was at 38' on the west side of trench 5. The removal of the topsoil disclosed a small fire pit, possibly the remains of a "grave fire." This pit was a foot in depth and contained white ashes and charcoal. Six inches below the topsoil was found a stone pipe bowl, egg-shaped, with a groove cut around it and intersecting the stem hole [see pl. 22, fig. 3]. The grave bottom was 46" below the surface. After the skeleton had been freed of the superincumbent soil and brushed it was found to be the crumbling remains of an adult female. Orientation: head south, face east, right side, flexed position. The bones had been broken by the weight of the earth and the skull was badly crushed. Half of a bone bead was found resting against the atlas and axis of the neck.

Grave XXII, pit 47, was at 44' on the east side of trench 5. When the topsoil was removed the pit outline was discovered to be rather circular, being 54" in diameter. The top of the pit was

filled with charcoal and ashes. Below the ash pit proper was a deposit of sand intermixed with bits of charcoal, calcined animal bones and lumps of intruding soil. At 48" a layer of flat stones was discovered. These were removed and 6" below, the top of a broken pot was uncovered. The surrounding earth was removed and the crumbling skeleton of a female disclosed. Orientation: head

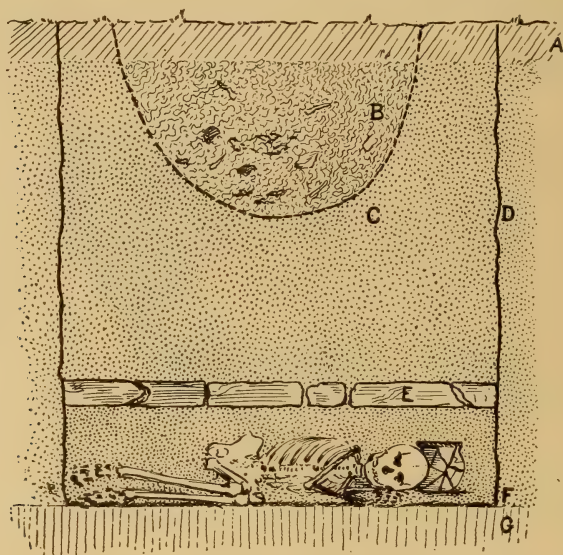


Fig. 9 Diagram of grave XXII. A=Top soil and disturbed layer; B=Fire pit; C=Disturbed sand overlying grave soil; D=Undisturbed sand; E=Overlying cover of shale slabs; F=Decayed organic matter; G=Clay

east, face south, left side, flexed position. The pottery vessel was at the occiput [*see* text fig. 9].

Grave XXIII, pit 48, was in trench 4 at 99' in the middle of the trench. It was 5' by 8' in dimensions and 30" deep. As the trench was one in the village section, that the pit was a grave was not suspected until a workman thrust his spade through the skull and the pottery vessel. The skeleton lay in a stratum of ashes, charcoal and sand discolored by decayed matter. Orientation: head east, face south, left side, flexed position. The broken pot which lay at the occiput was restored. The bones of the skeleton were well preserved by the ashes and seemed to yet contain a saponaceous substance, perhaps produced by the mixture of the lye from the ashes and the natural oleaginous matter in the tissue.

Grave XXIV, pit 49, was at 100' on the west side of trench 4. An ash pit had intruded into the grave pit soil. At 42" from the surface the grave bottom was discovered, upon it a thin deposit of bone dust.

Grave XXV, pit 51, was in trench 5 at 44' on the west side. Dimensions 4' by 6' and 51" deep. This pit contained the skeleton of an aged male which was in an advanced stage of disintegration. At the top of the skull and a little to the rear, southwest, was a clay pot having an ancient rim break. Near the inferior maxillary with the edge of the bowl nearest was a pottery pipe of the Huronian type [see pl. 31, fig. 2]. The position of the skeleton was, head south, face east, right side, flexed [see pl. 8, fig. 2].

Grave XXVI, pit 52, in trench 5 was at 48' on the east side and lay directly beneath a tree. The grave bottom was 48" below the surface and the skeleton had all but crumbled, probably owing to the fact that it lay in the clay stratum which had prevented drainage and thus promoted decay. Above the skull, that is to the north and east was a terra cotta vessel which broke in a dozen pieces when removed. The pottery is of poor temper and seems to have been insufficiently baked. Perhaps it had been hurriedly molded and quickly fired especially for interment with the body of the dead. The bones were long and slender and might have been judged to have been those of a woman had not an examination of the skull revealed well developed superciliary ridges over the orbits. Orientation: head east, face south, right side, flexed position.

Grave XXVII, pit 54, in trench 5 lay at 55' on the west side. 55" below the surface a deposit of bone dust was found in the clay stratum.

Grave XXVIII, pit 56, at 66' on the west side of trench 5 was an empty grave. Several pits of this character have been noted but have not been recorded here. That they are graves seems apparent because the earth is disturbed and loose while the surrounding soil was compact. Either these excavations are the remains of very old burials or are the remains of burials from which the skeletons had been removed in accord with the old Huron-Iroquois custom that prescribed a removal of bones from graves at stated periods.

Grave XXIX, pit 57, was found at the beginning of trench 8. At 29" from the surface was found a thin layer of bone dust. A crushed vessel lay back of where the skull had probably lain.

Grave XXX, pit 58, in trench 9 was at 3' on the west side of the trench. This pit was rectangular in outline, being 42" wide and

60" long. The grave bottom was 24" below the surface. The skeleton was in a poor condition and the bones were broken and decayed. The head lay to the east, the face north, right side, flexed position. In the grave were 2 pottery vessels, one to the west of the occiput and one almost under the skull, on one side with the mouth to the south.

Grave XXXI, pit 59, in trench 9 was at 9' on the west side and was a small shallow burial pit. It was 10" deep and contained besides a thin deposit of bone dust, a small pottery vessel. The grave was probably that of an infant.

Grave XXXII, pit 60, was found 3' south of 58, the southeastern corner of 58 touching the northwestern side of 59. This grave was 10" deep and contained a plow-broken pot which may be restored. No trace of the skeleton was discovered.

It is probable that both 58 and 59 had originally been much deeper. The loose sand which forms the western hillside is easily shifted by storms of wind and rain and it is highly probable that much of the topsoil has been removed and shifted farther down the hill by these natural agencies. Those who have plowed this portion of the knoll have often ripped through pottery and bones and they may be seen even now in places white and crumbling upon the surface. It is probable that the real character of the bones was never guessed for they resemble the animal bones found on almost any cultivated ground as fertilizer.

Grave XXXIII, pit 61, in trench 9 was at 14' on the west side. 30" below the surface a disturbed skeleton was found and fragments of a broken pot. The burial seems to have been disturbed by some recent excavation.

Grave XXXIV, pit 62, in trench 10 on the west side was 33" deep. In the grave bottom resting on the clay stratum were 2 terra cotta vessels. 4" south of one of the vessels were 3 molar caps of a child of 10 or 12 years. Both of the pots were in good condition except for small rim breaks. The larger vessel was a typical Erie clay pot and the smaller one an unusual type. This latter one was half filled with some carbonized vegetable substance, very probably tobacco ashes. Buried in this ash was a clay pipe bowl of a modified trumpet form. When the pot was removed the ashes and the pipe were carefully packed as found. Above the grave was a fire pit 12" deep. It contained a handful of charred corn and beans. This pit was probably dug for the grave fire and filled by its ashes [*see* pl. 9].

Plate 9



Pit 62 at 33' in trench 10 contained the molar teeth of a child of 12 years. The excavation was probably a grave although no other osseous matter beyond the teeth was found. In the grave were two pottery vessels as shown in the photograph. One of the vessels is of an unusual form and contains a large quantity of charred tobacco ashes and the bowl of a terra cotta pipe. The pots are shown above the picture of the excavation

Grave XXXV, pit 63, in trench 9 was at 30' on the east side. It was 40" below the surface and contained the crumbling skeleton of an aged male. In the left foot between the metatarsal bones was a triangular arrowhead. The knees were drawn up within 11" of the chin and in the intervening space were 10 flint and jasper arrow points, a piece of flint, a chisellike chunk of iron, an oval flint blade, a lump of red ocher and a smoothed pebble.

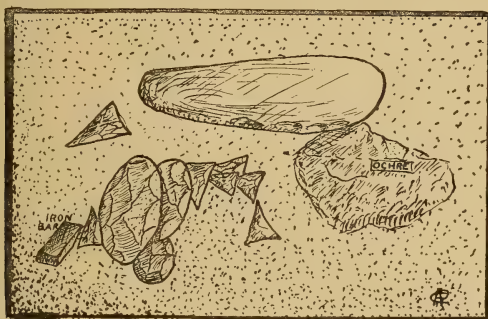


Fig. 10 Diagram showing position of articles in grave XXXV

a lump of red ocher and a smoothed pebble. The grave lay in the soft shifting sand of the hillside and most of the bones were crushed. Marks on the occiput seemed to indicate that the scalp had been cut, there being a deep circular incision in the bone. Orientation: head southeast, face northeast, right side, flexed position. Figure 10 shows the relative position of the objects as found in the grave.

Grave XXXVI, pit 64, trench 9, was at 33' on the west side. This grave was 25" deep and contained the crumbling skeleton of an adult and a broken pot of poorly tempered clay, probably hastily baked for the burial, and 5 triangular arrowheads. The skeleton lay with its skull to the east, face north, right side and flexed position.

Grave XXXVII, pit 65, was in trench 12 at the beginning on the west side and contained the skeleton of a female. The bones were in a poor condition and the skull was crushed on the upper left side. A little to the south-southwest before the orbits was a pottery vessel in perfect condition except for an ancient rim break. The soil in trench 12 was a loose gravel-mixed sand and to prevent this from sliding back into the excavation a large hole had to be dug. A careful examination of the grave top before the grave filling was removed gave the top dimensions as 48" by 58". The skeleton lay

with the head to the southwest, face northwest, right side, flexed position.

Grave XXXVIII, pit 67, was at 10' on the east side of trench 12 and measured at the top 52" by 72". The soil was a light loose sand. Ash pit 66 was found directly over the grave. It was 48" in diameter and 36" deep and filled with fire-broken pebbles, split and cracked animal bones and carbonized wood intermixed with ashes and sand. Amongst this refuse were numerous potsherds, an elk tooth, 3 bone awls, imperfect, and 1 awl large and well made. There were also several lumps of clay. The pit is probably intrusive at a period later than that of the burial [see text fig. 11].

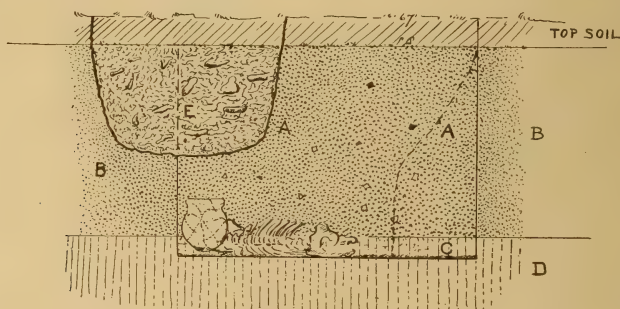


Fig. 11 Diagram of grave XXXVIII

The grave bottom was 16" below the bottom of the ash pit. The skeleton was that of a female and was in fairly good condition, but the skull had been flattened and crushed by the weight of the earth. A crushed vessel lay at the back of the head. Orientation: head south-southeast, face north-northeast, right side, flexed position [see pl. 10].

Grave XXXIX, pit 68, at 15' on the east side of trench 12 almost touched grave XXXVIII. It was somewhat smaller in dimensions, being 36" by 48" and 32" deep. It held the remains of a child of 8 or 10 years. The bones were in a fair condition but there were no fibulae or tibiae. The spine was noticeably curved and in other ways the skeleton seemed peculiar. Orientation: head east, face north, right side, flexed position.

Grave XL, pit 69, at 20' on the west side of trench 12 was 42" deep. It contained no trace of human remains. A pitcher-shaped pot was found on the east side of the excavation [see pl. 28, fig. 4].

Grave XLI, pit 86, at 55' on the east side of trench 10 was 53" deep. It contained the skeleton of an adult male the bones of which were badly crumbled. 10" before the face of the skull



Grave XXXVIII, pit 67

was a small pottery vessel with one projecting and raised point, the whole pot being decorated with the marks of a cord-wrapped paddle [pl. 28, fig. 6]. Directly north of the top of the skull was a pottery pipe of the trumpet shape [pl. 31, fig. 5] and between the pot and the pipe were a celt, a chisel of shale, a worked beaver's incisor, a flint and steel and several worked bones much decayed. The grave bottom was in the clay stratum which accounts for the poor condition of the osseous matter. Orientation: head east, face north, right side, flexed position.

Grave XLII, pit 87, at 56' in trench 10 on the west side was 34" deep. No bones besides a few molar caps of an infant of 6 or 8 were found. A large pottery vessel, F444 [pl. 29, fig. 1], with an ancient rim break and showing signs of prolonged use was found in one end of the excavation near the teeth.

Grave XLIII, pit 88, was between pits 86 and 87, at 56' in trench 10. In the grave bottom 48" below the surface was found a deposit of fine bone dust resting on the clay. Pottery vessel F443 was found in this grave [pl. 28, fig. 5].

Grave XLIV, pit 89, was at 67' in the middle of trench 10. On the grave bottom 38" below the surface lay a disintegrating adult skeleton too soft and brittle for removal. There were no objects in the grave. Orientation: head south, face west, left side, flexed position.

Grave XLV, pit 90, at 65' in trench 10 on the east side contained a crumbling adult skeleton resting in the clay stratum. The grave bottom was lined with charred bark and was 40" below the surface. Orientation: head south, face west, left side, flexed position.

Grave XLVI, pit 91, in trench 15 was 48" deep and contained the decayed skeleton of an adult. Before the face were two badly broken vessels made of poorly tempered pottery. The skeleton lay east and west with the top of the skull to the east, the face north, on its right side in a flexed position.

Grave XLVII, pit 92, at 84' on the east side of trench 10 contained the decayed skeleton of an aged adult male. It lay with the head to the east, face south, left side and in a flexed position [see pl. 11]. The skull was badly broken but of some scientific value. The spinal column was completely ossified and was removed intact. Near the lower jaw was a small double edged celt [text fig. 12], above the skull, that is to the east, was a beautiful pottery vessel, typically Erian in form, with a small raised rim point [pl. 29, fig. 2, also text fig. 13], and before the abdomen with the stem hole

nearest was a pipe of most peculiar form, the shape of some animal [pl. 22, fig. 5, *also* text fig. 14]. One of the workmen, a Seneca

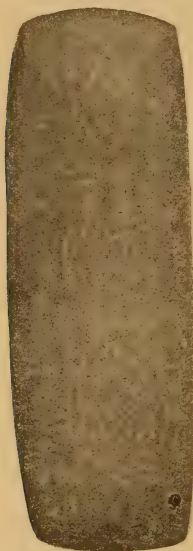


Fig. 12 Celt from grave XLVII,
pit 92



Fig. 13 Vessel from grave XLVII, pit 92

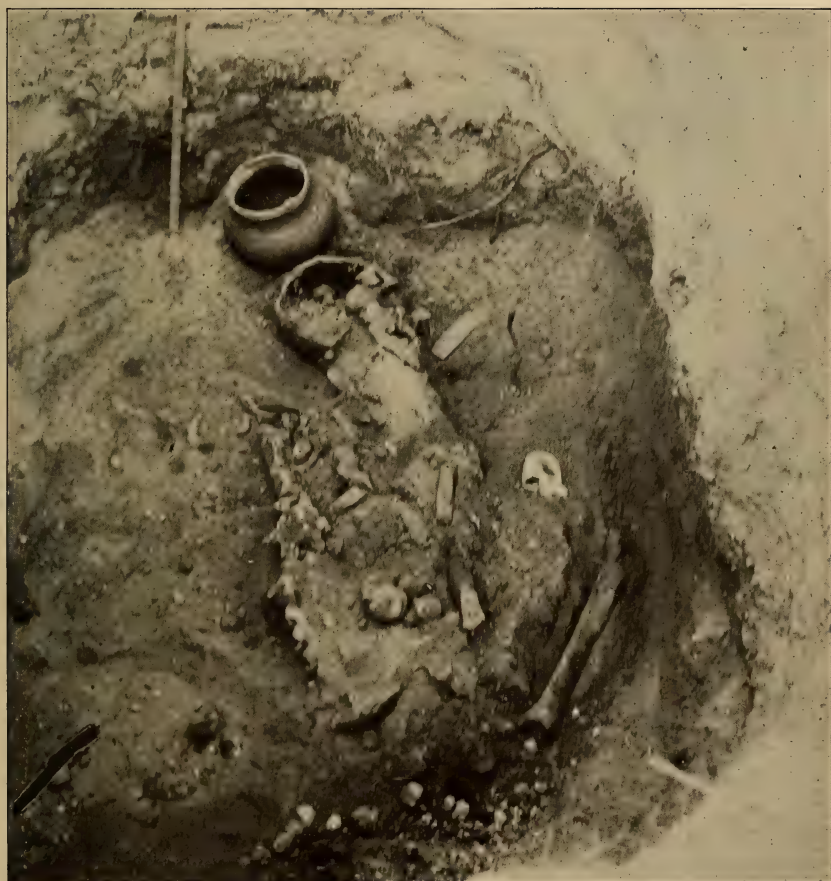
Indian, pronounced it the representation of a mythical monster known to the Iroquois as the *Niä gwä he*. The grave bottom was 39" by 63" in dimensions.

Grave XLVIII, pit 93, was at 88' on the west side of trench 10 and contained the remains of an infant skeleton. The bones were crushed and crumbling. No objects were found in the grave except a dry fibrous substance resembling the decayed fibers of some resinous wood. Orientation: head southwest, face southeast, right side, flexed.

Grave XLIX, pit 94, in trench 15 at 22' on the east side contained the broken root-eaten skeletons of two adults. Before the orbits of the southmost skeleton were 5 triangular flint arrow points and at the chin a crushed pottery vessel. Near the orbits of the northmost skeleton was a black flint knife [*see* pl. 23, fig. 8]. Orientation: skeleton 1, head east, face north, right side, almost straight position; skeleton 2, head southeast, face northeast, right side, flexed position.

Grave L, pit 95, in trench 15 was at 22' on the west side. It contained a deposit of bone dust and a crushed pot.

Plate II



Grave pit 92, Ripley, at 84 feet in trench 10 was 3' 4" deep. It contained the decayed bones of an adult male of mature years. The spinal column was in one solid piece, the result of ankylosis. With the skeleton at the places indicated by the photograph were a double edged celt, a perfect pottery vessel, typically Erian, and a stone effigy pipe, representing some mythical animal [see pl. 22, fig. 5]

Grave LI, pit 96, at 102' on the east side of trench 10 was a large grave [see pl. 12]. The topsoil was removed and the grave area found to be 72" by 78". At 36" the rim of a pottery vessel was touched by the trowel, indicating the proximity of the grave bottom. The overlying soil was carefully removed with army trowels and the



Fig. 14 Effigy pipe from grave XLVII, pit 92

skeletons cleaned and brushed. The remains of 4 skeletons lay in the grave bottom, those of an aged female, 2 children aged about 10 and 12 years, respectively, and the skull-less remains of what seemed a male skeleton. The northmost skeleton was that of a child of about 12 years. Above its crushed skull was a badly broken pottery vessel. The second skeleton was that of a female and was likewise in a poor state of preservation. Above the fore-

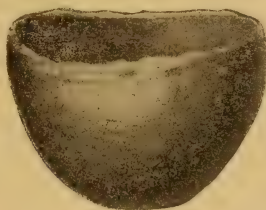


Fig. 15 Small cup from grave
LI, pit 96

head, to the east, was a large broken pot, back of the skull was a cuplike vessel [text fig. 15] with two smaller cups turned with mouths down over it. Near the dorsal vertebra between this skele-

ton and that of the child was a copper bead within which was a section of a deerskin thong [pl. 37, fig. 3]. Upon the right lower arm were 2 copper bracelets [see pl. 37, fig. 1, 2]. The copper salts which had been released by natural agencies from the metal, penetrating the substances beneath them had preserved portions of flesh, bone, skin, deerskin, and a portion of a bark sheet [see pl. 37]. The 4 fingers and thumb of the right hand were incased in wide rolled brass rings, the salts of which had preserved the animal tissues of the hand [see pl. 32, fig. 5, 10]. Beneath this hand was a deposit of red ocher. The third skeleton was that of a child and was badly decayed. Above the remains of the skull was a large pottery vessel [see pl. 30, fig. 5]. A fourth skeleton lay at the south end of the grave. It was fragmentary and minus a skull. Near the pelvis of this skeleton and near the knee of the female were 8 triangular arrow points. Between the female and male skeletons and below the second infant was a polished bar celt. The photograph [pl. 12] gives the details of the grave. Three skeletons headed east and apparently faced the south. It was not possible to determine the position of the fourth owing to its condition.

Grave LII, pit 97, at 33' on the west side of trench 12 was 42" wide, 48" long and 42" deep. It contained the root-eaten skeleton of a female. The skull was noticeably dolichocephalic and narrow.

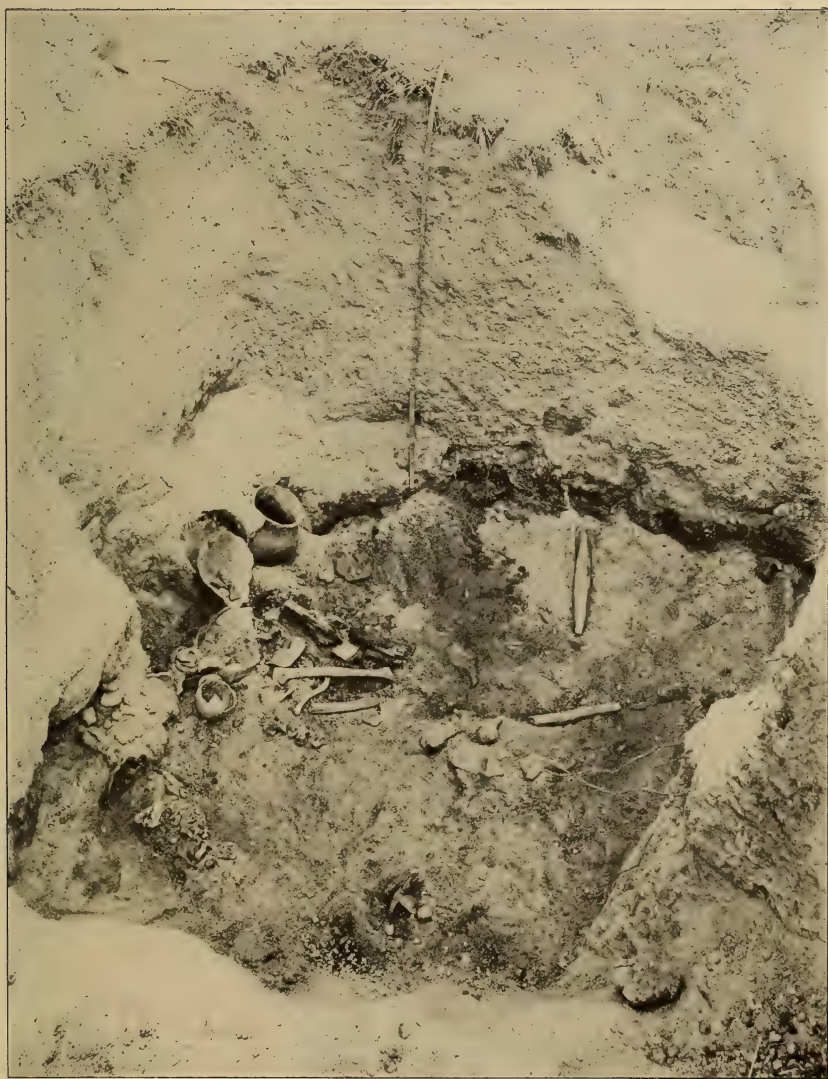
Grave LIII, pit 98, at 36' on the west side of trench 12 was 52" long, 48" wide and 38" deep. It contained the crumbling skeleton of an aged female. A crushed pot was found at the rear of the skull. Orientation: head south, face west, left side, flexed position.

Grave LIV, pit 99, at 33' on the east side of trench 12 was 38" deep. It contained a crumbling adult skeleton that lay with the skull to the west, face south, left side and flexed.

Grave LV, pit 100, in trench 16 on the east side at the beginning was 20" deep and contained the crumbling remains of an adult male skeleton. The skull was mesocephalic. Before the face was a celt, F477 [pl. 20, fig. 12], formed from a piece of the local shale and to the south of the skull a few inches was a pottery vessel with a wide flaring rim, F478 [pl. 30, fig. 2]. The skeleton lay with the skull to the south, face west, left side and flexed.

Grave LVI, pit 101, was central in trench 16 at the beginning. At 30" below the surface was found a root-eaten skeleton of a female. A crushed pot was found at the top of the head. The skeleton lay with the skull east, face north, right side and flexed.

Plate 12



Grave pit 96 in trench 10 contained the skeleton of an aged female, the lower right arm of which was almost entirely preserved by the copper salts formed from the heavy copper arm bands and finger rings. Two infants' skeletons were found at her side and the skeleton of a headless male, near which was found a bar celt. Ten pottery vessels were buried in this family grave. See descriptive matter in text

Grave LVII, pit 102, in trench 16 at 15' on the west side lay on the trench line. The skeleton found 24" below the surface was badly root-eaten and crumbled. The superciliary ridges over the orbits of the crushed skull indicated that the remains were those of a male. At the top of the skull were two typical Ripley-Erie pots. Orientation: head north, face east, left side, flexed.

Grave LVIII, pit 103, was a burial at 20' in the middle of trench 16. At 22" below the surface of the ground was found a crumbling root-eaten skeleton of an adult. At the occiput was a broken pot of unusual form and decoration. The skeleton lay with the head north, face west, right side and flexed.

Grave LIX, pit 104, was over the trench line of trench 16 at 24'. There was a light deposit of bone dust but no "grave dirt."

Grave LX, pit 105, west beyond LIX was outside of trench 16 in a projecting point of sand. A disintegrating skeleton was found 24" below the surface. The bones were crumbled so that it was impossible to determine the position of them. A stone pipe of unusual form was found on the east side of the excavation. The



Fig. 16 Pot from grave LX, pit 105

pipe, F472, seems to be an attempt to represent a bear's claw [*see* pl. 22, fig. 4]. 7" west of the pipe was a pottery vessel of an unusual form, F471 [text fig. 16]. Between the pot and the pipe lay a deposit of bone dust.

Grave LXI, pit 106, at 44' on the east side of trench 15 was a grave with top dimensions of 66" by 72". At 56" below the surface the grave bottom was found in the clay stratum. At the bottom was a black deposit of animal phosphate, black and clayey. There

was no visible trace of bone dust. In the southeast corner of the excavation pot F479 was found [see text fig. 17]. It had an ancient rim break but no sherds could be found in the grave soil.



Fig. 17 Pot from grave LXI, pit 106

Grave LXII, pit 107, at 33' on the east side of trench 15 was 42" deep. The skeleton was that of an adult male of mature years and was in a fair state of preservation. Even the *Os hyoid* remained. A superior maxillae of an adult bear was found over the skull, probably the remains of a bearskin shoulder robe. At the occiput and a little to the north was a beautifully shaped pottery vessel in an absolutely perfect condition, F474 [see pl. 26, fig. 1]. Two points of broken triangular arrows were found in the vertebrae of the neck just below the atlas and may have been the cause of death. The skull lay with the top to the southwest, face southeast, right side, flexed.

Grave LXIII, pit 109, at 50' on the west side of trench 15 was 39" by 50" in dimensions and 38" in depth. It contained the root-eaten crumbling skeleton of an adult. Orientation: head east, face south, left side, flexed.

Grave LXIV, pit 110, at 35' on the east side of trench 15 was 42" long, 40" wide and 48" deep. It contained a broken crumbling skeleton. A crushed pot lay at the top of the skull to the east. Orientation: skull east, face south, left side, flexed.

Grave LXV, pit 111, at 69' on the east side of trench 15 was 42" wide, 48" long and 40" deep. It held an adult skeleton. In the grave bottom was a layer of charred wood and bark 2" thick. The skeleton lay with the skull pointing east, the face south, on its left side and in a flexed position.

Grave LXVI, pit 112, at 70' in trench 15 on the west side was 52" long, 40" wide and 72" deep. It held the skeleton of a female, the bones of which were poorly preserved. The skull lay to the east, the face north, and the skeleton lay on its right side, flexed as usual. South of the right scapula was a pottery vessel, F480. Over the grave was a small pit containing a quantity of ashes, charcoal, charred corn and a bear's tooth.

Grave LXVII, pit 113, at 55' in trench 8 on the east side was 52" long, 48" wide and 63" deep. The skeleton was in a fair state of preservation. It lay with the skull to the west, the face south, on its right side and in a flexed position. Before the face and 12" from it was a fine specimen of Erie pottery, F476, and a lump of red ocher. The pot is figured in plate 26, figure 2.

Grave LXIX, pit 114, on the west side of trench 8 at 60' was 60" wide, 52" long and 54" deep. It contained the skeletons of an adult and child. Between the two skulls was a pottery vessel which rested in a deposit of red ocher. The skulls lay to the west, the faces south, each skeleton lay on the right side in a flexed position.

Grave LXX, pit 115, on the east side of trench 8 at 50' was 54" wide, 60" long and 42" deep and contained the skeletons of an adult and 2 infants. The bones were in a poor condition and were accompanied by no objects. The female skeleton seems, by the position of the skeletons, to have clasped both infants in her arms. Orientation: skulls northeast, faces southeast, left sides, flexed.

Grave LXXI, pit 116, in trench 8 at 66' on the east side was 66" long, 48" wide and 60" deep. The skeleton was that of a male and comparatively was in a fair condition but very brittle. The skull as it lay in the grave measured from the occiput to the glabella 203 millimeters. When removed the skull came apart at the sutures. Before the face were 5 triangular arrow points and there were 2 in the right hand. There was a deposit of objects near the sternum, parts of 2 bone implements, fragments of beaver teeth, flints and a few chips. A deposit of red ocher lay beneath the right cheek. Orientation: skull north, face west, right side, flexed position.

Grave LXXII, pit 117, on the east central of trench 8 was 58" deep. The skeleton was that of an aged male and was in a tightly

flexed position with the knees drawn up close to the chin. The larger bones were in a fair condition but the smaller ones including the ribs had entirely decayed. At the occiput was a clay vessel with a small rim break. An inch from the skull to the northwest was a crumbling turtle carapace with 4 perforations [see pl. 34, fig. 11]. A flint and chunk of iron lay beneath the chin as if they had been clutched in one hand and a small celt was in the angle formed by the flexed right arm. Four triangular arrowheads lay at the top of the skull, a point was found in the vertebrae below the atlas and another between the tibia and fibula of the right leg. Field measurements of the skull gave the bizigomatic length $4 \frac{1}{16}$ " and the structural height $7 \frac{14}{16}$ ", the distance from the glabella to the alveolar border of the superior maxillary $3 \frac{9}{32}$ ", the nasal index was about 66.6 and the cephalic index 64.3. Orientation: head southeast, face southwest, left side, flexed.

Grave LXXIII, pit 118, on the west side of trench 15 at 82' was 60" wide, 72" long and 48" deep. It contained 2 skeletons one of which was badly decayed. The conditions seemed to indicate that the graves had been intruded and that the better preserved skeleton was more recent. The older skeleton lay with the skull toward the southwest, the face south-southeast and on the right side. The better preserved skeleton headed northeast, faced southeast and lay flexed on the left side.

Grave LXXIV, pit 119, in trench 17 on the east side at the beginning was 36" in depth. It held the crumbling remains of a skeleton and a broken pot. This first or upper grave intruded another grave, the bottom of which was 3" lower. Pot F511 was found in the lower grave. In both cases the vessels were back of the skulls. Owing to the condition of the bones it was impossible to determine the position of the skeletons.

Grave LXXV, pit 120, on the east side of trench 17 at 17' was 42" deep and contained the remains of a male. The grave soil from the top to 30" down was heavily intermixed with carbonaceous matter and ash. At 30" a layer of clay 6" thick was struck and beneath it the skeleton. At a point midway between the lower jaw and knee was found a trumpet pipe of the flat flaring rimmed type, F536 [pl. 31, fig. 6]. It was imbedded in a cementlike composition of ashes, sand and gravel. The skull lay to the west, the face south and the skeleton lay flexed on the right side.

Grave LXXVI, pit 121, on the west side of trench 17 at 20' was 42" deep and contained the crumbling remains of a male skeleton.



Fig. 1 Grave LXXXI, pit 126. Two males in single grave
Fig. 2 Grave XCV, pit 135. Male and female in single grave

Before the sternum were 10 triangular flint arrow points, 1 perforator, 1 scraper, 2 flint flakes and 1 white spear or knife of white translucent chalcedony [see fig. 21].

Grave LXXVII, pit 122, at 25' on the east side of trench 17 was a clearly defined grave but there was no visible vestige of human remains. The grave was 48" deep.

Grave LXXVIII, pit 123, at 33' on the west side of trench 17 was 48" in depth and contained the exfoliating remains of 2 young females. At the occiput of skeleton 2 was a crushed pot. While examining the bottom of the grave another skeleton was discovered lying 6" beneath. Around the cranium of the third skeleton were arranged 4 hammer stones in the form of a semicircle. The sex of this skeleton could not be determined owing to the condition of the bones. Skeletons 1 and 2 headed east, faced south and lay flexed on the left sides.

Grave LXXIX, pit 124, at 33' on the east side of trench 17 was 3½' distant from grave pit 123. It contained the skeleton of a male. It lay with the skull to the west, the face south, on the right side flexed.

Grave LXXX, pit 125, at 44' on the west side of the trench was a small grave 24" wide, 34" long and 30" deep. A fragment of an infant's pelvis and a crumbling vertebrae were all that remained of the skeleton. Beneath the bones was a quantity of charred wood and bark.

Grave LXXXI, pit 126, at 47' in trench 17 on the east side of the trench contained the skeletons of 2 males of mature years [see pl. 13, fig. 1]. At the top of the skull of the southmost skeleton was a cord-marked vessel [see pl. 30, fig. 3], and at the occiput of the northmost was a broken vessel. Midway between the two was a round water-washed pebble stained with red ocher. At the abdomen of the northmost was a scapula and humerus and reaching beneath the right leg of the southmost was an ulna and a radius, the bones of an arm not belonging to either skeleton. In the lower leg of the southmost skeleton was an arrowhead of unusual material. The tip had been broken off but was found near the tibia. Orientation: southmost, skull northeast, face northwest, right side, flexed position; northmost, head southeast, face southwest, left side, tightly flexed.

Grave LXXXII, pit 127, at 55' in the middle trench 17 was 42" wide, 48" long and 48" deep. The crumbling skeleton was that of a male. At the top of the skull was a large pot cracked on one

side but otherwise in good shape.¹ When the skull was emptied two vertebrae and three phalanges fell from it. These had probably been placed in the skull by some small rodent, the remains of whose burrow were found circling the pot. An ash pit 20" deep was over this grave. The skull pointed south and faced west and the skeleton lay on its left side, flexed.

Grave LXXXIII, pit 128, in trench 17 on the east side was found directly beneath a plum tree and therefore the skeleton could not be properly exposed. Within the grave at 49" below the surface was found a female skeleton. At the occiput was a pottery vessel of the corded type. The skull pointed east, faced north, and the skeleton lay flexed upon its left side.

Grave LXXXIX, pit 129, at 67' on the east side of trench 17 was 60" by 62" and 42" deep. In this grave were 2 female skeletons. The eastmost skeleton lay upon its back with the face up and the inferior maxillary dropped upon the vertebrae. The westmost lay in the usual position. Orientation: eastmost, head south-east, face up, right side, flexed; westmost, head southeast, face northeast, right side, tightly flexed.

Grave XC, pit 130, at 67' on the west side of trench 17 was separated from pit 123 by a space of 2' 6". The grave was 60" long, 48" wide and 52" deep. Upon the bottom was a female skeleton crushed and flattened. On the middle finger of the right hand was a coiled brass ring. One of the same kind was found on the same finger of the left hand also. The right hand was held flat over the forehead and the copper salts from the ring had preserved a small patch of fine black hair and the scalp to which it was attached [see pl. 37, fig. 8], also a small piece of deerskin and a fragment of some bark fabric, both perhaps parts of the burial shroud. The skull pointed to the southeast, the face to the northeast and the skeleton lay on the right side, flexed.

Grave XCI, pit 131, at 66' on the east side of trench 17 was 40" deep and contained the skeleton of an adult female. A crushed pot containing the cracked bones of a deer was found at the occiput. Over the grave was a small shallow pocket filled with charcoal and ashes. This perhaps was a true burial or grave fire pit. The skeleton lay on the right side, flexed, with the skull east and the face north.

Grave XCII, pit 132, in trench 17 at 70' on the west side was 47" deep. In this grave was the skeleton of a female fairly well pre-

¹ This pot is the largest found in the site.

Plate 14



Necklace of shell disks found about the neck of a female skeleton, grave pit 133, trench 18, at 20' on the west side. Restrung, bead for bead, as found

served. It lay upon its back with the face turned to the left but otherwise in the usual flexed position. At the top of the skull and a little to the front was a celt, F520. The skull lay to the southeast and the face southwest. Four views of the cranium are shown in plate 17.

Grave XCIII, pit 133, in trench 18 at 20' on the west side was 39" deep. Over the entire grave was a heavy layer of black carbonized substances, a foot in thickness. The fragile skeleton of a female lay in the grave bottom. Above and slightly to the rear of the skull was a crushed vessel. Before the face were flints, steel, F546, graphite, F545, red ocher and a heap of incised shell tablets, F617 [see pl. 36, fig. 1]. A necklace of discoidal shell beads, F618, encircled the neck [see pl. 14]. At the chin as if once attached to the circle of beads were 2 shell gorgets and a pendant, F516 [see pl. 36, fig. 2, 3, 7]. On the middle finger of the right hand was a coiled copper ring. The soil was an ash and clay mixed gravel and sand and cementlike. It was therefore very difficult to expose and remove the bones. The thin skull collapsed when lifted. The skeleton lay on its left side, flexed, with the skull pointing south and the face to the west.

Grave XCIV, pit 134, at 33' on the east-central side of trench 18 was 42" deep and contained the skeleton of a female. Owing to the cementlike character of the soil here and the fragility of the bones it was impossible to remove them. The skull which was crushed was taken up with great care but fell apart. A broken pot was found at the occiput. The skull headed south and the face was to the east. The skeleton lay on its right side, flexed.

Grave XCV, pit 135, at 22' on the east side of trench 18 was 66" wide, 66" long and 42" deep. Excavations revealed the skeletons of an adult male and female [see pl. 13, fig. 2]. Between the skulls was a crushed and broken pot. Near the shoulders of the female and touching the radius of the male were the following objects: 1 spatulate water-washed pebble, 4 flint chips, 4 leaf-shaped flint blades, 1 oval flint knife, 3 chunks of flint, 10 triangular arrow points and 1 scraper. The male lay with the head pointing toward the southeast and facing the southwest, on the left side and flexed; the female on its back with face up and skull to the south and legs flexed to the southwest.

Grave XCVI, pit 136, at 40' on the east side of trench 18 was 48" deep. Over the grave was a shallow ash pit in which was found a bear's tusk. The skull pointed toward the southeast, the face down and the body on the left side flexed.

Grave XCVII, pit 137, in trench 18 at 44' on the east side was 37" deep. It held the crumbling remains of a female's skeleton, headed east, facing south and on the right side flexed.

Grave XCVIII, pit 138, outside of trench 18 on the east at 44' adjoining pit 137, was 48" deep, 49" long and 60" wide. It contained the skeletons of a male and a female [see pl. 15, fig. 1]. The bones had been disturbed by some burrowing animal, probably a woodchuck. The skeletons lay back to back, the female on its left side and the male on its right. The skull of the female was twisted directly around and the lower jaw rested on the male's occiput with the chin toward its own skull. Between the two skeletons were three triangular arrow points, a leaf-shaped point and a lump of red ocher. The male lay with the skull to the south, the face east and flexed on the right side; the female originally probably lay facing the southwest with the skull pointing southeast, on the left side, flexed.

Grave XCIX, pit 139, at 66' in trench 18 on the east side contained the crumbling remains of an adult. At the face were 9 triangular arrowheads and one oval flint knife. At the top of the skull was a broken pottery vessel and at the abdomen a deposit of red ocher. A broken triangular point was found in the decayed femur. At the foot of the grave, that is to the west, was the skull of a bear, a copper bead and a triangular flint. The skeleton lay with the head east, the face south, on the left side flexed apparently.

Grave C, pit 140, at 66' in trench 18 on the west side was 42" deep, 40" wide and 50" long. It held the crumbling remains of a male headed east, facing south on the left side. At the top of the skull and about 5" from it was a pottery vessel, F515. At the occiput was a polished stone pipe and near the bowl 2 arrow points [see pl. 15, fig. 2].

Grave CI, pit 141, at 77' on the east side of trench 18 was 36" deep. In this grave was found the crumbling skeleton of a male. At the forehead was a broken pot and a black stone pipe rested on the ulna of the right arm. The pipe is figured in plate 22, figure 7. The skeleton lay on its right side heading east and facing south, on the right side, flexed.

Grave CII, pit 142, at 85' on the west side of trench 18 was 32" deep. It contained the crumbling remains of a child at the top of whose skull was a broken pot. The skull was toward the east, the face south and the skeleton lay on the left side flexed.

Plate 15



Fig. 1 Grave XCVIII, pit 138

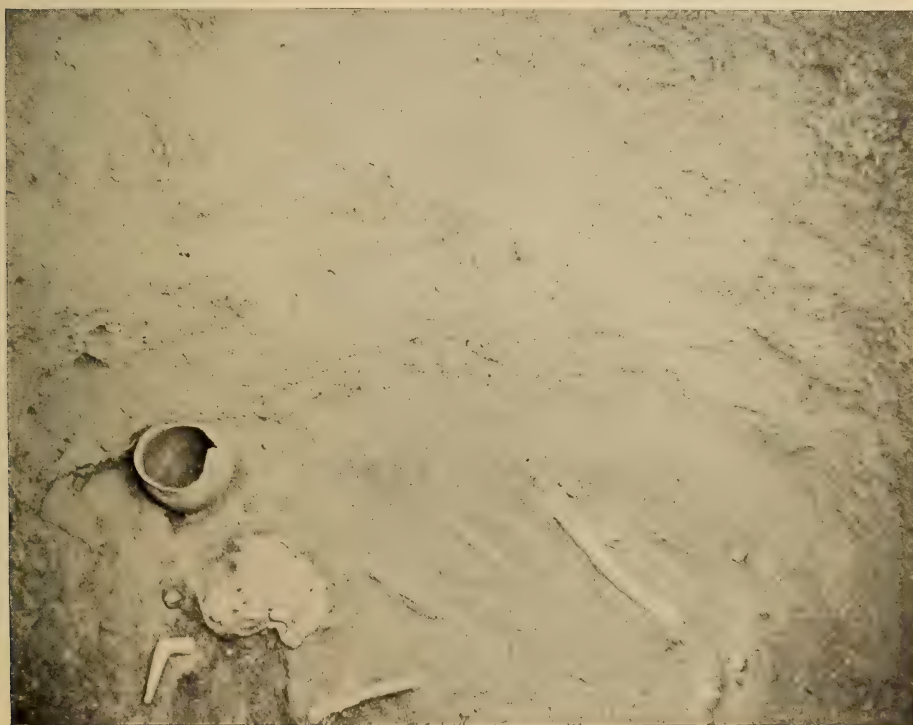


Fig. 2 Grave C, pit 140

Grave CIII, pit 143, was at 5' in the middle of trench 19 and was 32" deep. It contained the crumbling remains of an adult female and an infant. The adult headed east, faced north and lay on the right side; the infant headed east, faced north and lay on the right side. At the occiput of the female was a deposit of red ocher.

Grave CIV, pit 144, at 22' on the east side of trench 19 contained the skeleton of a male. Two arrowheads were found at the top of the skull. Orientation: skull east, face north, right side, flexed.

Grave CV, pit 145, at 100' in the middle of trench 10, was 48" deep. At one end of the excavation was a rimless vessel. The bones had disappeared.

Grave CVI, pit 146, on the east side of trench 19 at 66' was 42" in depth. The grave held the crumbling remains of an adult female headed northwest and facing southwest. Before the face was a crumbling pottery vessel.

Grave CVII, pit 147, on the west side of trench 19 at 70' contained the crumbling skeletons of a female and an infant. At the occiput of the adult was a broken pot having an ear or handle.

Summary of the record of the graves

Burial	Pit	Depth in inches	ORIENTATION			cPosi- tion	Sex	bCondi- tion	Objects	Position
			Face	Skull	Side					
I.....	4	42	E	S	R	F	.....	D	1 pot.....	15" before face
II.....	5	56	W	N	R	.....	.....	E	.....	.....
III.....	6	42	E	S	R	.....	F	D	.....	.....
IV.....	7	42	W	N	R	.....	.....	.....	.....	.....
V.....	8	38	W	S	R	.....	.....	.....	.....	.....
VI.....	9	30	NE	SE	R	.....	M	.....	1 pottery pipe.....	Above skull
VII.....	10	48	W	N	.....	Bdl	M	Cal.	1 oval blade.....	Near skull
VIII.....	11	60	W	N	R	F	M	.....	Pot, celt, paint.....	At occiput
IX.....	12	37	W	N	.....	.....	Juv	.....	.....	.....
X.....	13	42	W	S	L	.....	M	.....	Pot, bone, tube.....	Top of skull
XI.....	14	42	E	N	L	.....	.....	.....	.....	1 before face and 1 at
XII.....	15	40	NW	NE	R	.....	.....	Cal.	2 pots.....	pelvis
XIII.....	22	28	E	S	R	.....	Juv	.....	Pot.....	Before face
XIV.....	23	52	E	S	R	.....	.....	.....	Pot.....	At occiput
XV.....	24	48	.....	.....	.....	.....	.....	.....	.....	.....
XVI.....	25	42	.....	.....	.....	.....	.....	.....	.....	.....
XVII.....	33	48	.....	.....	.....	.....	.....	E	Pot.....	In bone dust
XVIII.....	39	36	SW	NW	R	.....	.....	.....	Pot, arrow, glass bead fragment	Pot at occiput, arrow in spine
XIX.....	40	49	N	E	R	.....	M	.....	Pot.....	Before face
XX.....	44	49	W	S	L	.....	.....	.....	Pipe.....	At top of skull
XXI.....	45	46	E	S	R	.....	M	.....	.....	.....
XXII.....	47	60	S	E	L	.....	M	.....	Pot.....	At occiput
XXIII.....	48	30	S	E	L	.....	F	.....	Pot.....	At occiput
XXIV.....	49	42	.....	.....	.....	.....	.....	E	.....	.....
XXV.....	51	51	E	S	R	F	M	D	Pot, pipe.....	Top of skull below jaw
XXVI.....	52	48	S	E	L	.....	.....	E	Pot.....	At top of skull
XXVII.....	54	55	.....	.....	.....	.....	.....	E	.....	.....
XXVIII.....	56	60	.....	.....	.....	.....	.....	E	Pot.....	.....
XXIX.....	57	29	.....	.....	.....	.....	E	E	.....	At occiput (?)

Summary of the record of the graves (concluded)

Burial	Pit	Depth in inches	ORIENTATION			cPosi- tion	Sex	bCondi- tion	Objects	Position
			Face	Skull	Side					
LVIII.	103	22	W	N	R	.....	.....	D	Pot.	At occiput
LIX.	104	24				.....	.....	E	Pipe, pot.	Indeterminate
LX.	105	24				.....	.....	E	Pot.	Indeterminate
LXI.	106	56				.....	M	C	Pot., flints, bear's skull	At occiput
LXII.	107	42	SE	SW	R	.....	.....	D	Pot.	Top of skull
LXIII.	109	38	S	E	L	.....	.....	C	Pot.	At occiput
LXIV.	110	38	S	E	L	.....	.....	D	Pot.	Before face
LXV.	111	40	S	E	L	.....	.....	C	Pot.	Between skulls
LXVI.	112	72	N	E	R	.....	F	C	Pot.	.....
LXVII.	113	63	S	W	R	.....	Ad(F?)	C	Pot, ocher	.....
LXIX (a)	114	54	N	E	R	.....	Inf	D	{ Pot.	.....
LXIX (b)	114	54	N	E	R	.....	Inf	D	.....	.....
LXX (a)	115	42	SE	NE	L	.....	Inf	.....	.....	.....
LXX (b)	115	42	SE	NE	L	.....	Inf ^a	.....	.....	.....
LXX (c)	115	42	SE	NE	L	.....	.....	.....	.....	.....
LXXI.	116	60	W	N	R	.....	M	D	.....	.....
LXXII.	117	58	SW	SE	L	.....	M	C	Pot, flints, steel etc.	Occiput etc. (see rec- ords)
LXXIII (a)	118	48	SE	SW	R	.....	.....	.....	.....	.....
LXXIII (b)	118	48	NE	SE	R	.....	.....	.....	.....	.....
LXXIV (a)	119	36	S	W	R	.....	.....	D	Pot.	At occiput
LXXIV (b)	119	39				.....	.....	D-E	Pot.	At occiput
LXXV.	120	42	S	W	R	.....	M	D	Pipe.	Near sternum
LXXVI.	121	42	S	W	R	.....	M	D	Flints	Near sternum
LXXVII.	122	48				.....	.....	.....	.....	.....
LXXVIII (a)	123	48	S	E	L	.....	F	D	Pot.	Occiput
LXXVIII (b)	123	48	S	E	L	.....	F	D	4 round pebbles.	Around skull
LXXVIII (c)	123	54	S	W	R	.....	Ad	.....	.....	.....
LXXIX.	124	42	S	W	R	.....	M	D	Charred bark.	.....
LXXX.	125	30				.....	.....	E	.....	.....

LXXXI (a)	126	48	SW	SE	L	M	Pot	At occiput
LXXXI (b)	126	48	NW	NE	R	M	Pot	At top of head
LXXXII	127	48	W	S	L	M	Pot	At top of skull
LXXXIII	128	49	N	E	L	F	Pot	At occiput
LXXXIX (a)	129	42	up	SE	R	F		
LXXXIX (b)	129	42	NE	SE	R	F	Copper rings	On fingers
XC	130	52	NE	SE	R	F	Pot	At occiput
XCI	131	40	N	E	R	F	Celt	Top of skull
XCII	132	47	SW	SE	back	F	Pot, flints, shell beads, etc.	Occiput, face, neck etc.
XCIII	133	39	W	S	L	F		(see records)
XCIV	134	42	E	S	R	F	Pot, flints	Between skulls
XCV (a)	135	42	SW	SE	L	M		at female's scapula
XCV (b)	135	42	up	S	back	F		
XCVII	136	48	down	SE	L			
XCVII	137	37	S	E	R	F		
XCVIII (a)	138	48	NE	SE	R	F	Flints	Between skeletons
XCVIII (b)	138	48	NE	SE	R	F	Pot, flints, ocher, copper bead	Top of skull, face, abdomen, feet
XCIX	139	42	S	E	L		Pot	At top of skull
C	140	42	S	E	L	M	Pot, pipe	At face, on arm
CI	141	36	S	E	R	M	Pot	Top of skull
CII	142	32	S	E	L	inf		At occiput
CIII	143	32	N	E	R		Red ocher	
CIV	144	40	N	E	R	inf	Flints	Top of skull
CV	145	48	N	E	R	M	Pot	Indeterminate
CVI	146	42	SW	NW	R	F	Pot	Before face
CVII (a)	147	45				F	Pot	At occiput
CVII (b)	147	45				inf		

c F=Flexed. Unless otherwise stated the position is flexed.

a Ash pit burials. b C=fair, D=poor, E=entirely disintegrated, Cal.=calcinced.

Significance of some of the data

From the data secured in the course of the operations one might construct a fairly correct account of the life and activities of the people who left so many significant traces. One might picture the scenes of primitive agriculture, the excitement and dangers of the chase, the industries of the pot maker or the flint worker or the home life of the warrior father, his wife and children, but this picture is left for the reader to produce. Our work is rather to tell how the facts were gathered, and, for the guidance of those who wish to revivify the scenes of the past, to suggest how this may be done. Hasty conclusions and preconceived ideas are to be studiously avoided and no theory should be considered more than tentative unless the proof is so strong as to eliminate doubt.

Indications of an earthwork

Excavations were not carried on long before enough evidence was secured to point out the former presence of a circular earth ring in the village section. This ring seems to have inclosed the main portion of the village and to have separated it from a group of pits and lodge sites to the south. Just beyond pits 26, 27, 78 and 79 the soil became very hard and compact and the occupied soil covered with a layer of sand and gravel. The earth in the center of this belt was hard and compact. It was evidently disturbed and intermixed but exhibited few signs of modification by the substances incident to human occupation such as ashes and charcoal. A few inches of the disturbed subsoil overlay the occupied soil on either side of the barren belt [*see text fig. 18*]. From these facts it was inferred that at some time an earth ring or wall had been leveled down and the earth of which it was composed thrown

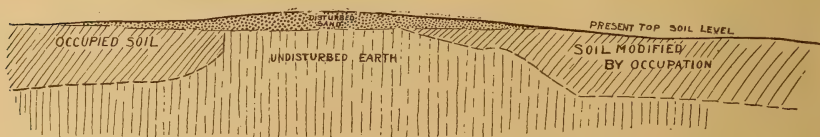


Fig. 18 Cross-section of soil beneath obliterated earth ring

over the occupied soil. The outline of the belt was traced and found to be circular in form or rather crescentic, the ends of the belt touching the lake bank. The original form had undoubtedly been circular, the encroaching lake having undermined the cliffs

which, falling, had carried away a part of the village site and with it the missing portion of the ring [*see* map of village site, pl. 4].

The soil most modified by the occupation, that is to say, the topsoil most deeply stained and intermixed with waste products of aboriginal activities, was that part embraced within the area of the dirt ring. Just outside of this ring there was another occupied layer but it did not extend far. Some time after the discovery of the former presence of the earth wall, on September 4, Mr George Morse, an old settler, visited the scene of the operations and introduced himself as one of the pioneers of Chautauqua county, and as a man who in his boyhood remembered the site and its features. Mr Morse made a verbal statement to the Archeologist which was taken down verbatim. The account was afterward read to him and pronounced correct. The statement follows:

STATEMENT OF GEORGE MORSE RELATING TO THE EARTH RING

Taken verbatim

I was born in 1823 a half mile from Dewey knoll and as a child remember the Indian fort ring here. It was breast high and as round as a cart wheel. My father said it (the inclosure) was covered with a second growth whitewood woods. All around the circle several rods from its edge was the primeval forest which was cleared away by Mr Dewey,—he owned the land once. To be precise I remember that the ring was not complete for the two ends like the letter C touched the lake bank.

Since the earliest days relics have been carted away. When the stumps were pulled and whenever the grub hole struck, arrows and "skinning stones" would come to light. Sometimes Indian crockery (pottery) in pieces as big as your hand and bigger would be found.

I remember it was as round as a cart wheel and was plowed down to level it off. My father planted corn there in 1826 and he plowed and dug it level. There was a stone mound covered with earth there. My brothers dug into it but did not dig deep enough I think. Finally the bank caved off,—caves off every spring a good deal, and a part of the mound fell into the water. Then when we looked at it we saw a skeleton exposed under it. Shortly the entire mound went over into the lake.

The earth ring is found in many places in western New York and elsewhere and is the base upon which a line of sharpened stakes or palisades was placed to fortify the enclosure. This being true, the village here must have been within the circular walls of sharpened posts that rose from the earth circle. A number of families probably had lodges outside the fortification. These may have been the less cautious or those who were crowded out through lack of space within the narrow confines of the picket wall.

Post holes and lodge sites

A large number of post holes, that is small holes from 18" to 24" deep, filled with substances somewhat different from the surrounding soil, were discovered in the village layers [see diagram of pits, pl. 4]. The positions of these holes were carefully charted and were found to bear a certain relation one to the other. The character of the soil inclosed by lines bounding these holes was carefully noted and seemed to indicate the dirt floors of lodges. The post holes therefore, were probably the holes made by the stakes that formed the uprights of dwellings. Although a number of lodge sites, so called, were discovered it is not to be thought that there were not other lodges elsewhere.

Mortuary customs indicated

The areas of most of the graves were large in proportion to the space occupied by the skeletons. In general the bones rested in the center or at one corner of the excavation, leaving a wide space about the bones. Nearly all the skeletons were arranged in a flexed position. From these circumstances it might be inferred that the dead were carefully placed in the graves and arranged by persons who descended into them. This assumption appears strengthened when it is considered that the pottery vessels which probably contained food could not have been easily dropped into the grave and have remained upright as they were in almost every instance. The whole make-up of the graves and the positions of the articles found in them indicate the hand of design. The decayed substances found over the grave bottoms seem to indicate that other perishable possessions were placed in the graves, such as articles of wood, bark, skins and fabrics of bark or reeds. It is not to be supposed that objects were not placed in some graves because none were found. The lack of stone or pottery articles suggests that only perishable substances and utensils have been interred. In the bottoms of many of the grave pits just beneath or mingled with the animal phosphate were layers of charred vegetable matter, either bark, grass or reeds. From this fact it would appear that in such pits fires had been kindled, either to dry the damp earth or to warm the bed for the sleeper whose body must rest so long within it. This is in accord with certain traditions. Thin and sometimes almost imperceptible layers of decayed vegetable matter over some of the skeletons strongly suggests the use of bark or wood as a covering for the bodies before the earth was finally thrown back into the excavation. In a few cases flat pieces

of charred bark were found above the bones. The use of a bark or animal skin covering is also suggested by the finds in grave LI, pit 96, where above the copper bracelets a fragment of bark and a piece of deerskin were found preserved by the copper salts. When it is considered, moreover, that a primitive people would naturally reverence the dead it seems highly probable that they would shrink from casting clods of clay or masses of mud upon the form of those whom they had evidently arranged and dressed with every manifestation of solicitude. Moreover, to have covered the corpse with a shroud of skin or a covering of bark would have added an element of mystery to the interment. The body would have been obscured during the process of burial. To cast stray stones and earth upon the form beneath would have shocked the primitive people to whom care for the dead was probably an important religious rite. If the vessels of clay contained food for the skyward journey it would hardly seem that this food would have been tainted by earthly flavors, but rather covered for cleanliness. This supposition seems to be given weight by the fact that two pots were found in the clay stratum over the mouths of which were wads of clay, the vessels being empty. From the fact that weapons and utensils were buried one is led to think that the people believed or affected to believe that these things, or perhaps the spirits of these things, would be of value to the spirit of the dead. All the clay pipes from the burials contained charred tobacco and from this fact it might be conjectured that the pipe of the sacred herb had been lighted in the grave for a consolation to the spirit as it started out in the new and strange world of spirits.

The positions of the various objects, especially of the pottery vessels are highly interesting. Most of them were near the head as were some of the pipes. The table appended herewith gives a summary of the positions of the pots in relation to the skeletons.

Position of the pots

Before face, 11; at occiput, 25; top of skull, 16; near abdomen, 1; at pelvis, 1; between skulls, 2; indeterminate, 14.

Graves in ash pits. Two graves were found in true ash pits. These pits were situated just beyond and outside the earth ring and were side by side [*see* record of pits 48 and 49]. Both pits were shallow, $2\frac{1}{2}'$, and the skeletons had only light covers of charcoal and ashes to separate them from the ordinary pit refuse. It may be possible that the ash pits were within or near a lodge site and

were used as graves when the ground elsewhere was frozen. Broken pots were found in both of these graves.

Primitive means of excavating. Trowellike implements of antler were found in several ash pits and were probably the tools used for digging pits and graves. The sand might have been easily loosened with picks of antler or wood or with the shoulder blades of elk or deer and have been scooped up with shallow bark baskets.

The grave fillings in at least 40 cases were heavily intermixed with carbonized wood and bark. This suggests that the topsoil had been thawed out to facilitate digging in winter.

Depth of graves. In most cases the graves were dug as deep as it would be possible with rude implements. This depth was to the clay stratum or into it for a few inches. Because of the poor drainage of the clay the skeletons buried within it decayed much more rapidly than those in the loose sand. A table of depths follows:

Table of depths of graves

Inches	No. of graves	Inches	No. of graves	Inches	No. of graves
10.....	2	36.....	3	51.....	2
20.....	1	37.....	2	52.....	3
22.....	1	38.....	6	53.....	1
24.....	4	39.....	2	54.....	2
25.....	1	40.....	7	55.....	1
28.....	1	42.....	21	56.....	2
29.....	1	45.....	1	58.....	1
30.....	6	46.....	1	60.....	4
32.....	3	47.....	1	63.....	1
33.....	1	48.....	15	72.....	1
34.....	1	49.....	3		

Arrangement of graves and position of skeletons. An examination of the map of the burials shows that apparently no fixed system of plotting the graves was observed. The graves seem to have been dug where the sand was softest and most easily excavated. It will be noticed, however, that the graves cluster about open spaces. From this it might be inferred that they were arranged about a large tree that afterward decayed.

An examination of the table of orientation reveals that the bodies were not apparently arranged to face any particular cardinal point. This, however, does not necessarily indicate the lack of system. It may be that the position in which a person died governed the position in the burial.

*Orientation by direction of head*¹

HEAD NORTH

Face west on the right side

6F, 8, 11M, 116M..... 4

Face east on left side

14M, 102M 2

Total 6

HEAD EAST

Face north on right side

40, 68juv, 86M, 91, 94, 101F, 112F, 114:1, 114:2, 128,
131F, 137M, 143:1, 143:2inf, 144M..... 15

Face south on left side

47M, 48F, 52, 92M, 96:1F, 96:2juv, 96:3juv, 109, 110,
111, 123F, 123:2F, 139, 140M, 141M, 142inf..... 16

Total 31

HEAD SOUTH

Face east on right side

4, 7F, 22juv, 45F, 51M, 134F..... 6

Face west on left side

13, 44M, 89, 90, 98, 100M, 127M..... 7

Face up on back

135:2 1

Total 14

HEAD WEST

Face south on right side

99, 113, 120, 124M..... 4 4

HEAD NORTHEAST

Face northwest on right side

15M, 65, 126:2M..... 3

¹ The numbers refer to the burials and the letter following to the sex, thus, M, male; F, female; inf, infant, and juv, juvenile. Where there is no letter the skeleton is probably that of an adult, the sex being indeterminate on account of the condition of the bones.

Face southeast on left side

115: F, 115:2inf, 115:3inf.....	3	
---------------------------------	---	--

Total		6
-------------	--	---

HEAD NORTHWEST

Face southwest on right side

39	1	1
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HEAD SOUTHWEST

Face southeast on right side

93inf, 107M, 118:1.....	3	3
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HEAD SOUTHEAST

Face northeast on right side

9M, 63M, 67, 94:2, 118:2, 129:1 (face up)F, 129:2F, 130F, 138M, 138:2F.....	10	
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Face southwest on left side

117M, 135:1M, 136 (face down), 132.....	4	
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Total		14
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Not determined	34	34
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Total		113
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Morphological characters

Field measurements of the bones indicate that the people were of medium height, 5 feet 7 or 8 inches being the average. A few skeletons were found that approached 6 feet. That the race was stocky is shown by the heavy development of muscular ridges, especially in the case of males whose bones were generally large.

The loose sand affording good drainage preserved the bones when they were not buried directly upon the clay stratum but in either case by the shifting of the sand or through some other agency, most of the skulls were broken or crushed while other bones were in a much better state of preservation. Some of the complete skulls are of unusual interest. In form nearly all are either dolichocephalic

Plate 16



Top and side views of skull from grave XCVIII

Plate 17



Four views of an adult female cranium from grave XCII. Note, Y-shaped lesion in frontalis, see front view; dolichocephaly shown in top view; wormian bones and sutural formation in back view; small alisphenoid and facial angle in side view

or subdolichocephalic, none being of the brachycephalic type common to the mound-builder region 100 miles to the west. A considerable proportion of the skulls in Erie sites 40 miles east is characterized by alveolar prognathism, but among those found at Ripley only two showed this development. The *os incae* was observed in a few instances and there were some skulls having wormian bones[see pl. 17]. In one skull the *os japonicum*, that is, the lower portion of the malar bone when divided by a suture, was observed.

The average capacity of the skulls is 1587 cubic centimeters for males and 1440 for females. The average cephalic index would be perhaps 74.4 and the nasal index 47. A careful study of all the morphological characteristics will be made in the laboratory and reported in another place and may slightly modify the averages here given.

In a few cases humeri were observed in which the olecranon cavity was perforated. In two cases an examination of the femora revealed the process termed the third trochanter and the hypotrochanteric fossa. Some femora are platynemic.

Pathological conditions

With the exception of two cases of ankylosis, no pathological conditions were noted. There are a number of bones, however, that show the repair of breaks.

Only in a few cases were possible clues to the cause of death discovered. In several skeletons triangular arrow points were found between the vertebrae or in some other part of the osseous structure. A remarkable form of ankylosis was observed in the case of an aged male whose entire spine had become cemented into one solid bone. Such conditions are probably rare in Indian skeletons. One low type female skull marked by prognathism and wormian bones had the frontal bone crushed and the perforation filled and repaired by osseous matter. If it is permitted to judge character from the form of the skull one would be strongly tempted to say that the deceased must have been no congenial companion, to say the least [see pl. 17].

Identity of the inhabitants

Eries

The general type of the artifacts discovered in the course of the excavations, especially the types of the pottery, closely resemble Iroquoian forms. In particular they resemble the Erian. The fact that pieces of iron and copper were found in graves and ash pits

Lake Erie between the region of the Neutrals on the eastern end of Lake Erie east to the western banks of the Genesee, westward to the western watershed of Lake Erie and the Miami river and southward to the Ohio river. In the Relation of 1647-48 we find the following description of the Erie country:

This lake, called Erie, was formerly inhabited on its Southern shores by certain tribes whom we call the nation of the Cat; and they have been compelled to retire far inland to escape their enemies, who are farther to the West. These people of the Cat Nation have a number of stationary villages, for they till the soil and speak the same language as our Hurons.

Under title of "Description of the Country of the Hurons" in the Relation of 1653 there is the following paragraph:

Beyond that same neutral nation, in a direction nearly South, there is a lake 600 miles in circumference, called Herie, formed by the fresh-water sea, which discharges into it,—and thence by means of a very high cataract, into a third lake still greater and more beautiful; it is called Ontario or Beautiful Lake, but we were wont to call it the Lake of Saint Louis. The former of these two lakes was at one time inhabited toward the south by certain peoples whom we call the Cat Nation; but they were forced to proceed further inland in order to escape the enemies whom they have toward the West. This Nation has various territories, cultivates the fields, and speaks a language similar to the Hurons.

In the Relation of 1654 there is still further reference:

They (the Iroquois) tell us that a new war has broken out, which fills them with fear, that the Eries have taken arms against them (we call the Eries the Cat Nation, because there is in their country a prodigious number of wildcats, two or three times as large as our tame cats, but having a beautiful and precious fur). They tell us that an Iroquois town has already been set on fire and destroyed at the first attack; that this nation pursued one of their armies which was returning victorious from the shores of Lake Huron, fell upon the rear guard of 80 picked men and entirely cut it to pieces; that one of their most distinguished chiefs, Annenraes, has been taken prisoner; in a word that the Iroquois are inflamed, and are arming to repulse the enemy, and are, therefore, obliged to seek peace with us.

This Cat Nation is very populous. Some Hurons, who have scattered everywhere since the destruction of their country, have joined them, and excited this war, which alarms the Iroquois. It is said that they have 2000 men, good warriors, though without firearms. But they fight like the French, enduring courageously the first discharge of the Iroquois who have firearms, and then pouring down upon them a hail of poisoned arrows, which they can shoot off six or eight times before the others can reload their muskets.

Sagard, who went to the Huron country as a missionary in 1623, in his interesting *Histoire du Canada*, 1636, has also some notes bearing on the Eries.

Relation of the Eries to other Iroquoian tribes. The Eries belonged to the Huron-Iroquois linguistic stock as is patent from a review of the records. William M. Beauchamp, the distinguished authority on New York archeology, suggests that the Eries were the parent stock of the Huron-Iroquois family and further suggests that the Senecas were derived from them, possibly within historic times. There seems to be some good base in history for this opinion and the argument can not be better stated than in Dr Beauchamp's own words, quoted from his address on *The Origin and Early Life of the New York Iroquois*, delivered before the Oneida Historical Society in 1886.

The Senecas had a conspicuous place in the Iroquois league, though the last to enter it, forming the west door, as the Mohawks were the east. On the Dutch maps of 1614 and 1616, the Mohawks and the Senecas are alone designated, and for 50 years more the Dutch hardly mentioned any but these. That they were kindred to the Eries is conceded. In 1615 Champlain spoke of the Iroquois and the Entouhonorons, whom some have thought the Senecas. In the explanation of his map it is said that "The Iroquois and the Antouhonorons make war together against other nations except the Neutral nation." They had 15 strong villages, too many for the Senecas, unless the Eries were included. That the Senecas differed from the other Iroquois in religious observances, totems and clans, habits of life and other things is very clear. A marked distinction appears in their language and they were not very brotherly to the rest. Long after the League was formed they were sometimes at sword points with the Mohawks, and the French Mohawks did not hesitate to go against the Senecas, when they refused to fight against the other nations.

There is good reason for thinking them part of the Massawomekes of Captain John Smith's narrative. Early writers made these any part of the Five Nations, but later students, to identify them, as in the case of the Entouhonorons, with both Eries and Senecas, these being firm friends until 1653. Captain John Smith met these fierce enemies of Powhatan in their bark canoes on Chesapeake Bay in 1608. The general description is that of an Iroquois war party, though the name of course is Algonquin. That he did not understand their language makes this almost certain. He bought some of their weapons and increased his reputation by showing these, the Virginia tribes supposing he had taken them by force. But a Maryland trader went to the Massawomekes in 1632, and there remains no doubt that this name included the Eries and the Senecas, then or previously allied. They had palisades of great trees about their villages with galleries at the top. . . .

Destruction of the Eries. One of the most picturesque and tragic accounts of these people is given in the Relation of 1655-56. It is the story of their destruction. In the account they are called the Cat nation (*La Nation du Chat*). The Jesuit account is without doubt essentially correct and differs in many respects from the rather fanciful Seneca tradition. In one particular both accounts agree and that is that the Eries brought destruction upon themselves by their own folly.

The account as given in the Thwaite's edition of the Relations follows:

CAUSE OF WAR AGAINST THE CAT NATION

The Cat Nation had sent 30 Ambassadors to the Sonnontouahronnons to confirm the peace between them; but it happened that by some unexpected accident, that a Sonnontouahronnon was killed by a man of the Cat Nation. This murder so incensed the Sonnontouahronnons, that they put to death the Ambassadors in their hands, except five who escaped. Hence the war was kindled between those two Nations, and each strove to capture and burn more prisoners than its opponent. Two Onnontagehronnons among others were captured by men of the Cat Nation; one of them escaped and the other, a man of rank, was taken home by the enemy to be burnt. He pleaded his cause so well that he was given to the sister of one of the 30 Ambassadors who had been put to death. She was absent from the village at the time; but the prisoner was nevertheless clothed in fine garments, and feasting and good cheer prevailed, the man being all but assured that he would be sent back to his own Country. When she to whom he had been given returned, she was told that her dead brother was to be restored to life, that she must prepare to regale him well, and then to give him a most gracious dismissal. She, however, began to weep and declare that she would never dry her eyes until her brother's death was avenged. The Elders showed her the gravity of the situation, which was likely to involve them in a new war; but she would not yield. Finally they were compelled to give up the wretched man to her to do with him as she pleased. All this occurred while he was still joyfully feasting. Without a word he was taken from the feast and conducted to this cruel woman's cabin. Upon entering he was surprised at being stripped of his clothes. Then he saw that his life was lost, and he cried out, before dying, that an entire people would be burned in his person, and that his death would be cruelly avenged. His words proved true; for no sooner had the news reached Onnontague, than 1200 determined men started forth to exact satisfaction for this affront.

We have already observed that the Cat Nation is so called from the large number of Wildcats, of great size and beauty in their country. The Climate is temperate, neither ice nor snow being seen in the winter; while in summer it is said that grain and fruit are harvested in abundance, and are of unusual size and excellence.

Our Warriors entered that Country remote though it was from Onnontague, before they were perceived. Their arrival spread such a panic that villages and dwellings were abandoned to the mercy of the Conqueror,—who after burning everything, started in pursuit of the fugitives. The latter numbered from two to three thousand besides women and children. Finding themselves closely followed, they resolved, after five days' flight to build a fort of wood and there await the enemy who numbered only 1200. Accordingly, they intrenched themselves as well as they could. The enemy drew near, the two head chiefs showing themselves in French costume, in order to frighten their opponents by the novelty of their attire. One of the two who had been Baptized by Father le Moyne and was very well instructed, gently urged the besieged to capitulate, telling them that they would be destroyed if they allowed an assault. "The Master of life fights for us," said he; "you will be ruined if you resist him." "Who is the Master of our lives?" was the haughty reply of the Besieged. "We acknowledge none but our arms and our hatchets." Thereupon the assault was made and the palisade attacked on all sides; but the defence was as spirited as the attack, and the combat was a long one, great courage being displayed on both sides. The Besieging party made every effort to carry the place by storm, but in vain; they were killed as fast as they advanced. They hit on the plan of using their canoes as shields; and bearing these before them as protection, they reached the foot of the entrenchment. But it remained to scale the large stakes, or tree trunks of which it was built. Again they resorted to their canoes, using them as ladders for surmounting the stanch palisade. Their boldness so astonished the Besieged that, being already at the end of their munitions of war,—with which, especially powder they were but poorly provided,—they resolved to flee. This was their ruin; for, after most of the first fugitives had been killed, the others were surrounded by the Onnontaguehronnons, who entered the fort and there wrought such carnage among the women and children that blood was knee deep in certain places. Those who had escaped, wishing to retrieve their honor, after recovering their courage a little, returned to the number of 300, to take the enemy by surprise while he was retiring and off his guard. The plan was good but it was ill executed; for frightened at the first cry of the Onnontaguehronnons, they were entirely defeated. The Victors did not escape heavy losses,—so great indeed, that they were forced to remain two months in the enemy's country, burying their dead and caring for their wounded.

The Eries are commonly said to have been exterminated but this is not entirely true. They became exterminated only in the sense that they ceased to exist as an independent people. The surviving Eries who did not flee to other tribes became the captives of the Iroquois, who in accord with their usual policy adopted the individuals into their families and gradually absorbed them.

Date of occupation. From the testimony of the records it would thus appear that the inhabitants of the Ripley site must have been Eries. The testimony of the relics leads to the conclusion that this occupation was of the early historic period. Without doubt the site bridges the prehistoric to the historic. That it must have been earlier than 1654 is known from the fact that the Eries were expelled from their territories by the confederated Iroquois in 1654. That it is not as late as 1654 appears from the fact that by this date the Eries had opportunity to trade extensively with Europeans and yet few European articles were discovered. Other Erie sites, notably one forty miles east, known as the Silverheels site on the Cattaraugus reservation, explored by Prof. M. Raymond Harrington and the author in 1903, contained great quantities of European artifacts and metal. From the time the Dutch entered New York and the colony of Jamestown was settled, the Eries had opportunity to acquire articles by trade with other Indians, especially the Iroquois. Considering all things one would be strongly led to place the date of the cession of occupation before 1610. It is highly probable, moreover, that the first occupation of the site was early in the 17th century if not during the last few years of the 16th.

Description of implements

Stone

Objects of rough stone

The rough and massive stone objects requiring but slight modification from natural forms to adapt them to the purposes intended, include hoes, anvils, shaft rubbing stones, pitted hammer stones, lap-stones, net sinkers, rounded pebbles, mortars and some celtslike implements.

Figure 1 in plate 19 illustrates a flat piece of shale which has been roughly shaped and from its marks of use evidently has been used for a digging implement, perhaps a hoe. Objects of this class were not common, this specimen being the only complete one found on the site. Large numbers of rounded water-washed pebbles were found distributed over the site. All had been brought from the lake shore and they were not found in the undisturbed soil. These pebbles varied in size from 2 inches to 5 inches in diameter and most of them show signs of use. Many seem to have been heated in fires and others to have been used as hammers or anvils. Round pebbles were also found in the graves but nothing there was discovered

that might furnish a clue to their employment. Figure 2 in plate 19 shows one of these pebbles.

Most polished stone articles seem to have been reduced from crude forms by a picking process. Few implements resembling picks, perhaps, have been found. One crude implement, figure 3, plate 19, is of tough granite and seems to have been one of these picks. It is much battered and shows signs of long use. Notched implements, commonly called net sinkers were not common, only about a dozen being found. They were of the ordinary type found everywhere throughout New York. Figures 4 and 6 in plate 19 show two net sinkers typical of all the rest found on the knoll. Hammer stones were everywhere numerous both on the surface and in the pits. Hammers were of three types, the ordinary round pebbles used as hammers, the ball-like hammers that are battered on almost every part of the surface and the common pitted hammer-stones. Some of the larger pitted stones seem to have been alternately hammers and anvils and sometimes resemble small mortars. Figure 10 shows one of this type. Objects termed anvils are the flat stones plentiful everywhere in the village site. They exhibit signs of having been used as bases upon which other stones were worked. Anvils were generally pieces of hard shale or small boulders and most of them seem to have been used for long periods [*see* fig. 8]. The flat slabs of shale and sandstone anvils sometimes had shallow hollows on one side and seem to have been used for grinding purposes. It is highly probable that in that state of primitive culture when everything convenient must be utilized, one utensil served as many purposes as could be devised for it.

A number of smoothed and worked stones found in refuse pits and also in graves are thought to be potters tools. One was found in a pit containing a large quantity of partly worked clay. One of these stones is shown in figure 9 in plate 19 and another in figure 7, plate 25. One interesting specimen of a massive stone implement is the large mortar found in pit 50. It weighs about 200 pounds and was found at one end of a stone-floored pit. It must have been occasionally turned over for both sides show signs of use though only one side was used as a mortar. Mullers or rounded pebbles must have been used to crack and grind the corn or other substances. Long cylindrical pestles would not have served the purpose. Four small celtlike implements were found in refuse pits. These had been formed from natural water-washed pebbles the ends of which had been sharpened to an edge, this being the only work done to form the implement. It is hardly possible to state

definitely for what purpose these miniature celts were used. Certainly they could not have sustained rough usage [see fig. 9, 11, pl. 20].

A grooved stone sometimes called an arrow shaft smoother is figured in text figure 20.

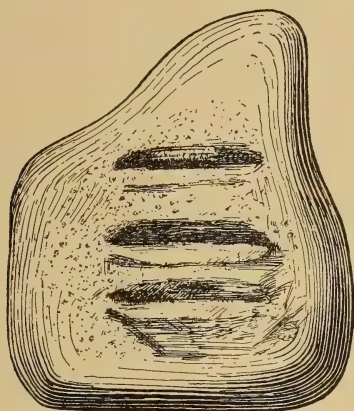


Fig. 20 Arrow shaft rubber and polisher

Polished stone objects

No polished stone articles of the type usually termed ceremonial were found in the course of the excavations although a gorget was found on the hill to the east of the site, unless the very interesting polished bar of Portage shale found in grave 96 is to be called a ceremonial [see pl. 20, fig. 4]. There is a bar of this description in the museum collection which came from Jefferson county and the writer secured another 15 inches long from Mayville, Chautauqua co. All of these specimens have sharpened ends like celts and for the want of a definite name the writer proposes the term "bar celt."¹ Thruston in his *Antiquities of Tennessee* in plate 16 figures an implement resembling a bar celt. He describes it as the "... long delicate crescent-shaped 'implement' of highly polished syenite, represented in plate XV (author's collection), also probably belongs to the ceremonial class. It is 11½ inches long. Originally it was probably 12 inches as the point has been broken. It was found by Theodore Haslem in North Nashville (Tenn.)." Objects of this kind are probably rare and but few have been described. All three specimens in the State collection are flattened on the bottoms and rounded over the back with gradually tapering ends.

¹ The writer has since examined another bar celt found by Mr. William T. Fenton of Conewago Valley.

The ordinary celts are of the usual type found everywhere in the Erie cultural area and in general throughout the Iroquoian. Most of the specimens are equilateral, there being none of the adz, "flat-bellied" or "turtle-backed" forms. The majority of celts were found in graves although a few are from refuse pits. Three entire celts and two broken celts were found in a "feast pit" previously described [pit 80]. One small double edged or "bitted" celt is shown in text figure 13 [also fig. 13, pl. 20], and came from grave 92.

A stone press. One of the most interesting objects of worked stone found in the vicinity of Ripley is a stone press, probably used for pressing the juice from small fruits. The bottom portion is hollowed out and has a Y-shaped groove incised in the bottom. The base of the Y runs out into a lip from which the liquid or juice was designed to be poured. The upper portion fits exactly into the lower. This utensil is from the collection of William A. Spears which was purchased for the State Museum. The writer has never seen a press of this kind before in any collection and the specimen is probably unique [see pl. 21].

Stone tobacco pipes

The stone pipes are perhaps the most interesting forms of polished stone articles. Those discovered exhibit many interesting features.

Two pipe bowls carved from sandstone are of interest [pl. 22, fig. 2, 3]. Figure 2 is bell-shaped with notches cut around the edge and a cross cut in the rounded bottom of the bowl. In Joseph D. McGuire's *American Aboriginal Pipes and Smoking Customs*, contained in the National Museum Report of 1897, page 428, figure 52, is figured a pipe from Accotink, Va. very similar to this specimen. Of these pipes Dr McGuire says:

Among the bowl pipes of vaselike form they are found to vary from those which are as broad as they are long, specimens having a height four times as great as their diameter. This type is usually made from steatite, or kindred stones, capable of resisting heat, though, as with most American pipes, there are numerous exceptions to the rule. One in the Smithsonian collection, of gray sandstone was found in a cave on Tar river, Yancy co., North Carolina, and another found in a kitchen heap in Kanawha county, West Virginia, which was made from a brown stone. Other specimens are known of this type made from partially decomposed limestone, feldspar, and even fossil coral. The writer is informed by the Rev. W. M. Beauchamp that this type is frequently encountered in Onondaga county, New York.

Pipes of this urn-shaped type are found also along the headwaters of the St Lawrence, *on the south* shores of Lake Ontario and Lake Erie, and along the upper waters of the Ohio and its affluents, a typical specimen being from Accotink, Virginia, while yet other specimens in the United States National Museum collection are from New York, Pennsylvania, Ohio, West Virginia, Kentucky, Tennessee, Indiana and North Carolina.

If the area of distribution of the urn-shaped pipe is compared with the tribal distribution first known to the whites, as it appears on Powell's linguistic map, it will be seen that this especial form of the bowl pipe is found in Iroquoian territory on the north, through the Algonquin on the south into the southern Iroquoians. It should be remembered that this area corresponds, reasonably, with the territory influenced by French trade before the advent of the English. The territory is also in the line of travel from the St Lawrence to the Ohio. The writer is unable to determine how far this urn-shaped type of pipe has been governed by European influences. Its contour is similar to pottery bowls from Tennessee, specimens of which are in the United States National Museum collection.

Figure 3, pl. 22 is of an egg-shaped pipe bowl of the same material as the one just described. Around the middle of the bowl is a groove which meets at the stem hole. In Moorehead's *Prehistoric Implements*, page 334, is figured one of these pipes from the Ohio valley. Moorehead remarks that its peculiarity lies in the fact that it is grooved around the center. There is nothing in either of these pipes to suggest European influence as far as the writer can discover. The drilling and workmanship seem to have been done with stone implements entirely. Figure 4 is a pipe bowl cut from a hardened clay. The surface has weathered black but the underlying color is red. In form the pipe is claw or beaklike and is similar to other forms found in the Iroquoian area. The bowl hole is small comparatively and the stem hole large and conical as is the case with all the pipe bowls of the collection. This pipe is from grave CV and was found with pot no. 471 [see text fig. 16]. A small pipe carved from the local shale imitating this form was found in an ash pit, perhaps a grave fire, near this grave. The pipe is pictured in figure 1, plate 22. A small stone pipe with a short neck into which a reed stem was evidently designed to fit is shown in plate 22, figure 7. This pipe is of about the same material as the large clay form pipe and has two parallel lines incised on the underside of the neck. It was found in grave CI, pit 141, and lay on the arm of a male. The pipe represented by figure 6, plate 22 is the only stone pipe of the stemmed type found. It is carved from a species of serpentine and is smoothed and polished. In the process of drilling the stem the drill penetrated too near the base of the bowl and there is a

small hole to be observed in the specimen. The shape of the opening suggests that the bowl had been rubbed down after the stem hole had been drilled and that this hole had been encountered then. The form of the stem hole seems to indicate the use of a metal drill. The grave in which this pipe was found is pictured in plate 15.

Perhaps the most interesting of the pipes is the one shown in plate 22, figure 5. It is clearly the effigy of some animal, probably some mythical monster. Placed face down it appears to be a grazing animal. In this position the hump formed by the bowl suggests a buffalo but the large bulbous tail and the shape of the head do not point to such an animal. The material is rather puzzling. In color it is a bluish white and it appears to be some species of talc or steatite but a test for hardness disproves this. Mr D. H. Newland, Assistant State Geologist, made an analysis and pronounced it to be an Ohio kaolin. The broken granular surface of the pipe near the bowl suggests that it had been molded from a rather stiff clay and the roughened top of the head suggests that a portion has been broken off and that an attempt had been made to smooth it over by rubbing. It has there the appearance of baked pottery the surface of which has been rubbed down. The glazed surface however has not been produced and this suggests that the pipe has been hardened in the fire. Yet while the pipe from these appearances seems to be kaolin it seems remarkable that instead of having the bowl and stem hole molded, as is customary with clay pipes, that these holes should have been gouged and drilled out, as they manifestly were. The hind leg on the side visible in the photograph is incised but on the reverse side the three lines have every appearance of having been molded as if in plastic clay. It may be that the clay was found in a semihardened condition and that it was formed into the pipe by both processes and afterward hardened by firing. The pipe, while the effigy is unusual, does not differ in general form from other effigy pipes found in the region. There is nothing in the workmanship to indicate the use of European tools or influence [see description of grave 92 and pl. 11].

One of the interesting features about these pipes is that the bowl capacities are small in comparison with modern European pipes. Probably less tobacco could be contained in one than is held in a modern factory cigarette. The bowls of the clay pipes were a little larger. No tobacco ashes were found in any of the stone pipes.

Objects of chipped flint

Objects of flint were numerous especially in graves where complete outfits for their manufacture were found in several instances.

Complete flint articles were not numerous on the surface although there was an abundance of chips and broken blades. The ash pits contained numbers but the graves the most. The lack of finished points on the surface may be due to the fact that each year as the ground was plowed the arrow points were picked up. The older inhabitants say that bushels of arrows and "skinning stones" have been carried off. It is probable that most of the durable objects left on the surface when the site was deserted by its aboriginal inhabitants have been removed by the white tillers of the soil who followed them at a later period and whose curiosity was aroused by the strange artifacts which were turned up by their plows. At any rate very little was found except below plow depth.

Of the points that might be safely termed arrowheads there were but two that had notched shoulders. With these exceptions all the arrowheads were triangular. The workmanship was good and most of the points were thin and evenly worked. The material in general was gray flint or chert but some points were found made from

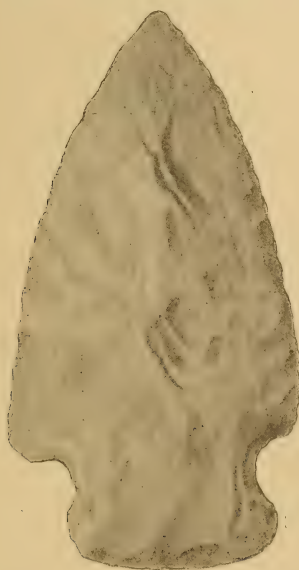


Fig. 21 Spear or knife of translucent chalcedony. The only form of this implement found in the site

yellow jasper. Most of the points found on the eastern slope of the knoll were of this material. The various forms of triangular flints are shown in plate 24.

Of the flint blades, not arrow points, only two had notched shoulders. One of these was a beautifully wrought blade, a spear

or a knife, of white chalcedony. It is pictured in figure 21. There were several well shaped oval blades and a few of the so called "leaf shape." Scrapers were fairly common, drills rather rare and spears rarer still. There are a number of forms that may safely be called knives. Plate 23 illustrates the range of forms of the larger flints not arrowheads.

Triangular arrow points are commonly called "war points" and notched and barbed points, "hunting points." It does not necessarily follow, however, that these terms are correct, although quite popularly held. The Ripley Eries as well as those of other sites were great hunters, as is manifest from the great quantities of animal bones found in the refuse pits, and yet at Ripley only two so called "hunting points" were discovered. The great majority of projectile points were of the triangular type and these were found in the ash pits among animal bones as well as in graves with the bones of warriors and women. It would appear therefore, that the triangular points were used for hunting as well as war. Sites of Preerian occupancy in Chautauqua county, and elsewhere in New York, yield only the barbed or shouldered "hunting point," no triangular arrow heads being found. Yet this fact does not point out a people who knew only of hunting and nothing of war. Specific terms defining the use of such implements are, therefore, to be avoided. They are more accurately described by their forms as, *triangular*, *notched*, etc.

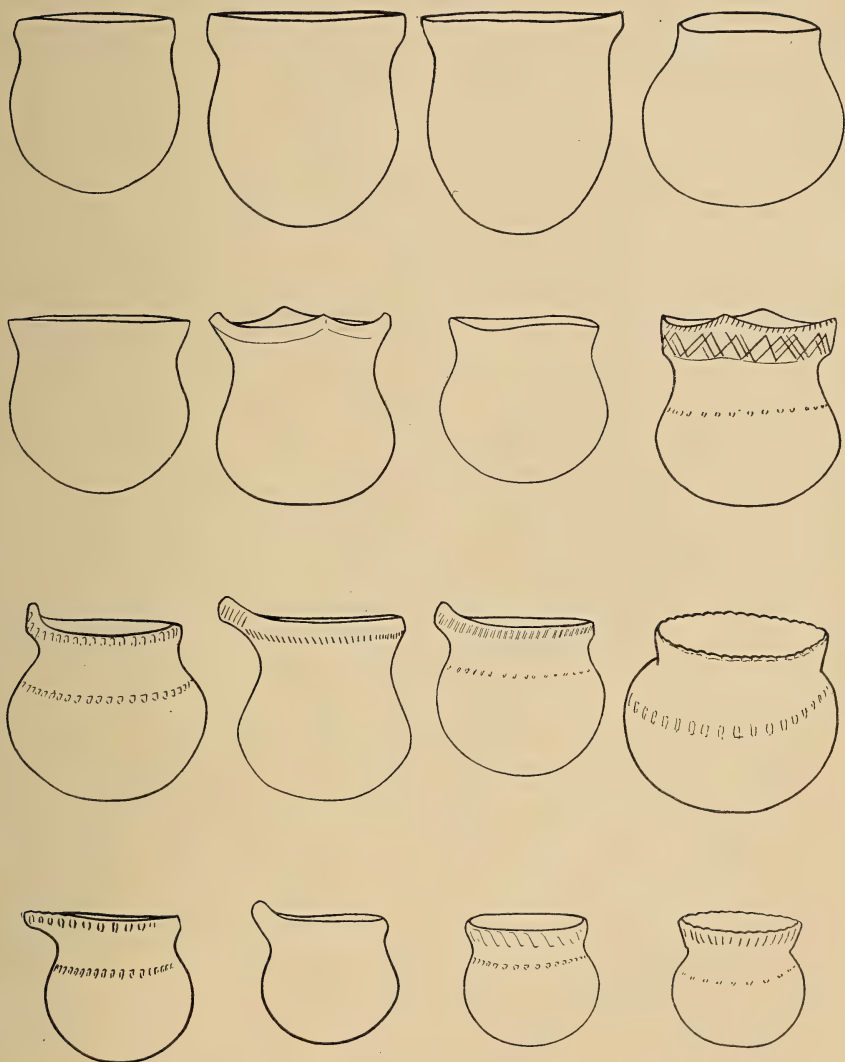
Earthenware

Pottery vessels

All of the entire or nearly entire pottery vessels, save two were found in graves. Most of them exhibited signs of prolonged use. A few seemed to have been especially made for funeral urns and some had been evidently molded in great haste and poorly tempered and baked. Such pots were in every instance broken and the potsherds were soft and flaky, not hard and gritty like good pottery.

The material of which the pots were molded seems to have been the local Erie clay found everywhere in the region overlying the shale beds. The tempering material in all the specimens discovered is invariably pulverized stone, quartz or granitic rock. In no instance is shell to be found. Most of the pots are of a salmon red color varying from a sooty red to a light orange. The majority are stained by smoke and carbonized grease. This charred grease is especially noticeable around the inside of the rim where the in-

Plate 18



Range of pot forms

crustations are sometimes 5 millimeters thick. In thickness the pottery varies from 2 millimeters to 2 centimeters in some fragments. In capacity the vessels range from 5 cubic centimeters in the toy forms found in grave LI, pit 96, to 5 quarts, 4700 cubic centimeters.

The general type of the vessels is Iroquoian but as has been elsewhere stated they differ in many respects from the central New York specimens of the middle 17th century as well as from Erie vessels of that period.

A large percentage of the pots have one raised point that varies from a small knob to a well developed pitcherlike nose. Pots of this type are found in Ontario and Jefferson counties. The form of one of these pots is shown in text figure 22 which gives the shape at different positions. Another characteristic of the pots

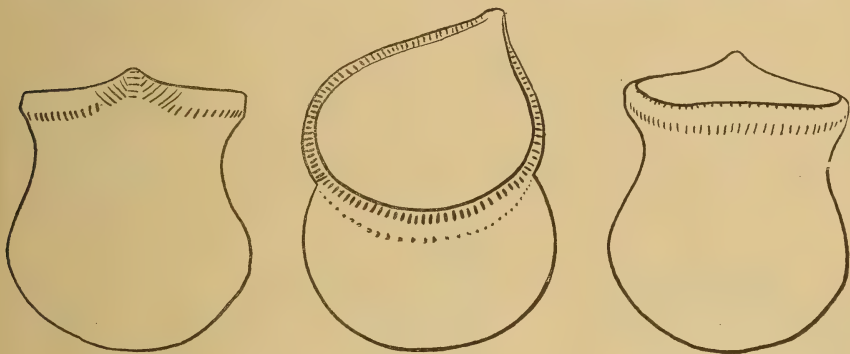


Fig. 22 Three views of pot F 476

from this site is the row of dots that encircles the pot where the belly meets the neck. Cushing's theory that pots with square tops and line decorations about the rim were modeled after bark baskets appears strengthened by some of the forms which had not only decorated square tops but had the stitching imitated by the dots around the neck, as appears on the bark baskets to which Cushing referred.

Pottery clay in masses, tempered and partly worked, was found in a number of the ash pits. Some of these partially worked masses of clay even yet show the imprints of the potter's fingers [see pl. 25, fig. 1, 2]. One fragment of a coil was found in an ash pit where it had become hardened and preserved [see pl. 25, fig 3]. Several crude partly formed pipe bowls and pot bottoms were found, possibly the work of children [see pl. 25, fig. 5, 6]. Most of the pots have smooth surfaces although many were found marked with

a cord-wrapped paddle. Several smoothed paddlelike stones were found in pits containing clay in masses and these are thought to be potters paddles used for working over the surfaces of pots. All have rounded ends and at least one squared side as if to form a blunt scraping edge. One of these implements is shown in plate 25, figure 7. The serrated rib illustrated by text figure 23 may have been used to roughen the surfaces of partly formed vessels to facilitate the process of shaping the wall which was afterwards smoothed.

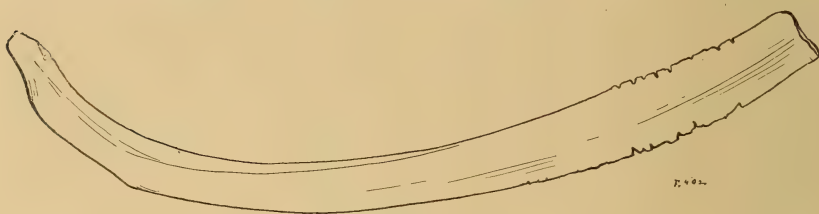


Fig. 23 Serrated rib

No entire pots were found with any trace of color decoration. One sherd was found, however, which has two parallel bands of brown running over a background of yellowish red. Whether this is simply an accident or intentional is hard to determine as the sherd is small. The lower band is well defined and seems to be inlaid into the pottery [fig. 24]. One broken pot found in a grave had an ear like some of the Ohio forms. These two potsherds were the only departures from the usual Iroquoian forms found in the site and suggest contact with other stocks.

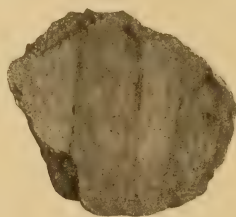


Fig. 24 Sherd

Pottery pipes

Of equal interest with the pottery vessels are the earthenware pipes all of which were found in graves. More than a dozen fragments however were found in ash and refuse pits. The clay pipes are all Iroquoian in form and decoration and are similar to central New York Iroquois pipes of the early part of the 17th century. All of the pipes are gracefully made and reveal an artistic hand.

Figure 1 in plate 31 shows the pipe found in grave 14. The bold incised lines that form the decoration are of exceptional interest and are a departure from other forms. The nipplelike stem seems to have been designed as a support over which a wooden stem was fitted, rather than as a mouth piece. The pipe contained charred tobacco which has been carefully preserved intact in the bowl. A photograph of the grave in which the pipe was found is shown in plate 7. The writer has never seen a pipe of this kind in any collection nor illustrated in any work on archeology, and the specimen is probably a rare one if not entirely unique.

The long square-topped pipe shown in figure 2 of plate 31 is the so called "Huronian" form. It is made of the ordinary clay from the vicinity but has become stained a dark brown. In texture this pipe is perhaps the best example of pottery found in the site. It is very hard and fine grained.

Two views of the two-faced pipe found in grave XX, pit 44 are shown in plate 31, figures 3 and 4. The front view was taken just after the pipe was removed from the grave and was yet covered with particles of sand, as the picture shows. The side view gives a much better idea of the object and shows the two faces, both of

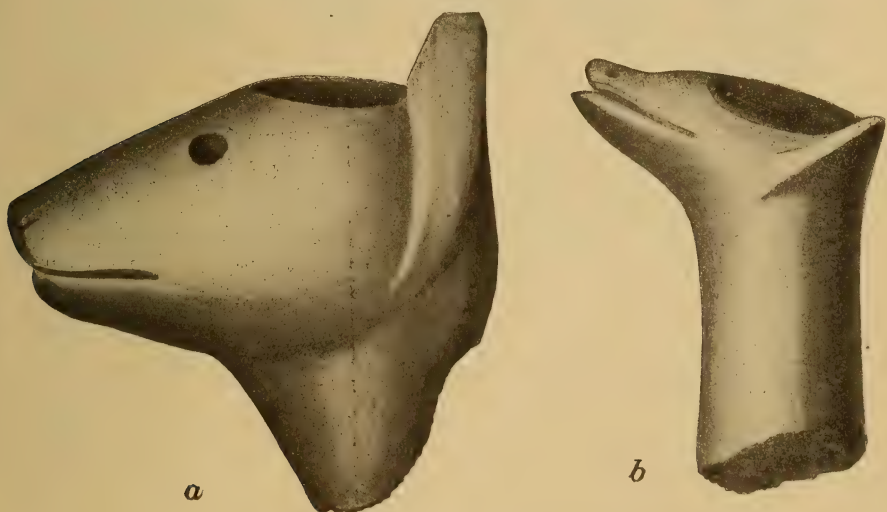


Fig. 25 Pottery pipe bowls

which are remarkably alike, the face away from the smoker, however, being more perfect in workmanship. As is the case with all the earthen pipes shown in the plate, this pipe contained charred tobacco.

The trumpet-shaped pipe shown in plate 31, figure 5, came from grave LXXXVI and was found with pot F446 [pl. 28, fig. 6], and two celts. In comparison with the other stemmed pipes the stem is shorter but does not seem to have ever been broken.

The wide flaring platform-topped pipe shown in plate 31, figure 6, is a modification of the trumpet form. The top or platform is flat and quite perfectly circular. This type is common almost everywhere in the Iroquoian region but particularly so in the Erie region. Many of this type are found in prehistoric Onondaga sites in Jefferson county.

Two interesting pipe bowls in the form of animal heads were found in refuse pits. One is plainly a bear's head and is of polished black clay. The other is of ordinary red clay. It is not easy to decide just what is meant to be represented by the effigy. Some who have examined it have thought it intended for a fox [see text fig. 25a, b].

Bone

Articles of bone and antler were particularly numerous and varied. Except for about 10 specimens all came from ash pits.

The great abundance of awls points out their extensive use. The awls were of the usual forms, flat, cylindrical, tubular handled, and those having a joint end. There were also awls made from small splinters. The principal forms are shown in plate 32.

Bone beads were found in every ash pit and varied from crudely broken sections of bird and small mammal bones to well shaped and highly polished cylinders. That so many should have been thrown in amongst the refuse seems rather remarkable and almost seems to indicate something more than accident. These beads ranged from $\frac{3}{32}$ inch in diameter to $\frac{5}{8}$ inch although the majority were about $\frac{1}{4}$ inch in diameter. One form [see pl. 33, fig. 5] has the appearance of a handle. The range of forms of the larger polished bone beads is shown in text figure 26.

Perforated elk, wolf and bear teeth were found in refuse pits. Perforated bear tusks were found previously by local collectors of Indian relics. Figure 1 in plate 34 is that of a bear's molar. It is a beautiful specimen and highly polished. There were several perforated elk teeth but none with complete perforations. Each had been broken. A perforated turtle shell fragment is shown in figure 11, plate 34, and came from an ash pit. Other broken perforated carapaces were found in graves. The small spatulate implement

shown in plate 34, figure 12, is nicely formed and polished. Perhaps it was a pottery marker. Two polished pieces of bone

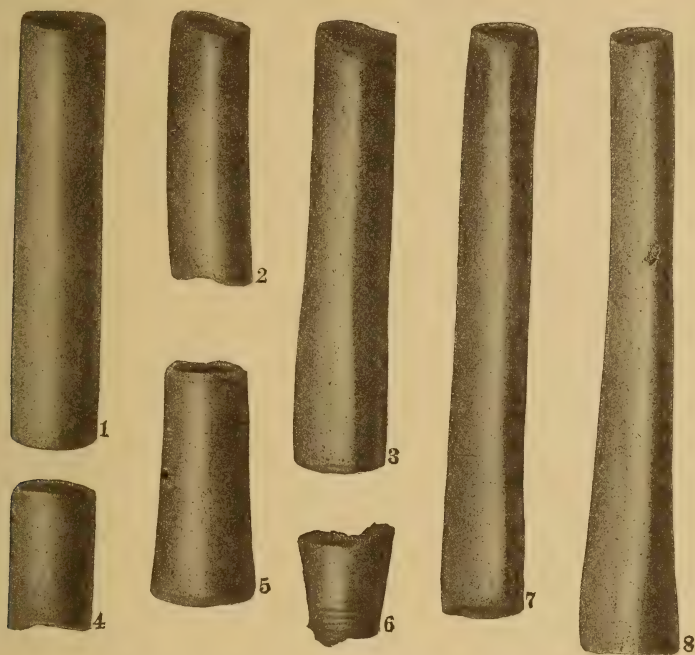


Fig. 26 Bone beads

smoothed on all sides were found in refuse pits. The one shown by figure 13 is grooved on either side. A bone knife blade, the point of which is broken, is shown in figure 14. Raccoon penis bones were found in several pits. All are smoothed and show signs of use, perhaps as hooks for coarse weaving. Figure 21 is that of a long flat bone implement resembling a shuttle. It is a fine specimen, being nicely smoothed and polished. The notch at one end is smoothly worked and shows no signs of being a broken eye. Figure 24 is probably that of a broken bone needle. Needles were rare in the site. Deer phalanges were found in abundance and most of them are worked to some degree [see pl. 34, fig. 5, 6]. Numbers were flattened on one side and some were worked down to cones with a perforation at one end, the end nearest the tip. These cones resemble the cups used in the cup and awl game common among the early Hurons and are probably parts of such apparatus [pl. 34, fig. 4, 8].

Beaver teeth seem to have been used for scraping or cutting.

Several specimens are worked smooth at the bases [see pl. 33, fig. 1-3]. One has a slot running from the edge well toward the top.

One very interesting specimen is that of a bone fishhook in process. If finished it would have been a small delicate hook. No sign of a barb appears. The specimen resembles some of those figured by Prof. F. W. Putnam in *The Way Bone Fish Hooks Were Made in the Little Miami Valley*.

A pendantlike tube is shown in plate 33, figure 9. Both ends show the marks of cutting as do both of the pendants of deer's jaws shown in the next figures. Plate 33, figure 10 is notched and perforated lengthwise.

It is perhaps not customary to rank deer jaws as implements. Nevertheless the Senecas up to within the last 10 years have used them when they could obtain them, for scraping corn from the green cob. The sharp teeth were raked over the kernels to break and cut the hulls and then the hold on the jaw changed and the milk and meat scraped out with the sharp edge that is nearest the chin. The writer secured one of these jaws in 1903 for the American Museum of Natural History. It is entirely probable that the Eries used deer jaws for the same purpose, as they were Iroquois and closely related to the Senecas. The Senecas have a name for the jaw when used as an implement of this kind, a name for the process, and called the corn so prepared "already chewed." Figure 27 is a drawing of one of these "jaw corn scrapers."



Fig. 27 Deer jaw scraper

A serrated rib from an ash pit is probably an implement of some kind. Its notched edges suggest its employment as a potter's tool. Perhaps it was used to roughen the surface of the clay which was afterward smoothed down [see text fig. 23].

Antler

Antler objects were fairly numerous, though not of great variety. Those found in refuse pits were well preserved but those from graves were decayed and crumbling.

The **antler** objects from the site include flaking tools, punchlike implements, sometimes called pitching tools, chisellike implements, picklike prongs of antler, arrowheads, hoes or digging implements and 1 antler ball. There were several pieces of antler showing marks of cutting and other working. The large trowellike object shown in plate 35, figure 1, is probably an antler hoe or spade. The edge is worn and smoothed, evidently by use in the earth. Two other hoes are shown in the same plate [fig. 5, 10]. The larger hoe seems to have had one side cut as if by a metal knife. The "hoes" are all of moose horn. A small chisellike implement is shown in plate 35, figure 2. It is worn and polished and the cutting edge is sharp for such material. A larger chisel or pick is shown in plate 35, figure 4, and seems to have the handle whittled into shape by a metal knife. Punchlike objects were fairly common and seem to have been parts of an arrow maker's outfit. Indeed they are commonly called "pitching tools" and experiment shows that they are useful in making the long body chips which must sometimes be made to properly form a flint blade. These tools are of two types. Plate 35, figure 9, shows one which has a head. Two antler arrowheads were found. Plate 35, figure 8, represents the better one. It is well shaped and polished but the hole for the shaft is not deep. One flattened ball was found and is similar to the game balls used now by the Iroquois and called "deer horn buttons" [see pl. 35, fig. 6]. Chunks or pieces of worked antler were frequent. One shown in figure 17 is that of an antler base from which the upper part has been cut with a metal knife.

Shell articles

Among the interesting classes of articles are those of shell. The very interesting necklace of shell shown in plate 14 is the best specimen of art in shell found at the Ripley site. It came from grave XCIII, pit 133, and was found about the neck of the skeleton. The better preserved gorget was found in the bend formed by the curve of the front portion of the lower jaw. The necklace is made of discoidal shell beads beautifully made. They are quite uniform and the perforations are perfectly centered. In specimens which have not weathered the edges are even. The two gorgets and the long pendant from this necklace are shown in plate 36 as is a series of discoidal beads illustrating the stages of disintegration. A perforated *Unio* shell was found in pit 46 and a shell bead of the older form came from pit 3 [see pl. 36, fig. 5].

Copper articles and objects preserved by copper

With the exception of one specimen all copper articles came from graves. An analysis of these articles by the mineralogist Mr H. P. Whitlock indicated that they were all of European copper. The two arm bands contained traces of zinc.

Most of the copper articles came from grave LI, pit 96, and a description of them as they were found will be found under that head. The two bracelets which encircled the arm of the skeleton are shown in plate 37, figures 1, 2. These bands yet retain upon their corroded surfaces the impressions of the skin of the arm against which they rested, although the pictures do not show them well. Finger prints are noticeable on several of the rings and one has the tactile impression on the inner side. Figures 5 and 10 of plate 37 are of two rings which have these impressions upon them. These rings are of the common rolled type made from bands of sheet copper. The arm band fragment shown by plate 37, figure 4, is a fine specimen of rolled copper work.

In graves where copper was present the animal or vegetable matter in immediate contact was preserved by the copper salts. The substances so preserved include wood, bark, herbs, deer hair, deer-skin, thongs, human skin, flesh, bone, nails, hair and scalp fragments.

Figure 3 in plate 37 is that of a rolled copper bead which yet contains the skin thong. Pieces of bark and deerskin massed together are pictured in plate 37, figure 7. The shreds of bark are plainly visible but the skin does not show well. In the same plate figure 11 is a piece of wood preserved by the salts of copper from the ring that encircles the opening. The form of the object suggests a false-face eye. Plate 37, figure 9, is that of a mass of vegetable matter, possibly some herb or tobacco.

Iron

But few pieces of iron were found. Of those discovered in graves or ash pits none bore the semblance of finished or complete utensils. In a few graves and in one ash pit short rectangular bars were found and with them chunks of flint, probably parts of fire-making apparatus. In grave XCIII a portion of a small ax, adz or chisel edge was found. It had been broken at a perforation.

Carbonized substances

Vegetable matter preserved by carbonization was found in nearly all of the ash pits but so crushed as to be unrecognizable. Charred

wood and bark were found in quantities in most of the pits and the pieces varied in size from small particles to chunks five inches in length and an inch or two in diameter. Charred corn in small quantities was found in several refuse pits and seems to have been the ordinary variety found in most Iroquoian sites. A few beans, squash seeds, hickory nuts, butternuts and plum stone in a charred condition complete the list of the foods preserved by carbonization. Charred corn was found in several of the graves and in one grave the decayed handle of a celt was found. Charred bark and wood were frequent in the graves and fragments of what seemed a bark dish were found in one grave. A long wooden stem, probably a pipe stem, was found in an ash pit and a few minutes afterward a clumsy visitor stepped upon the box in which it was temporarily placed and crushed most of it. A small section, however, remained.

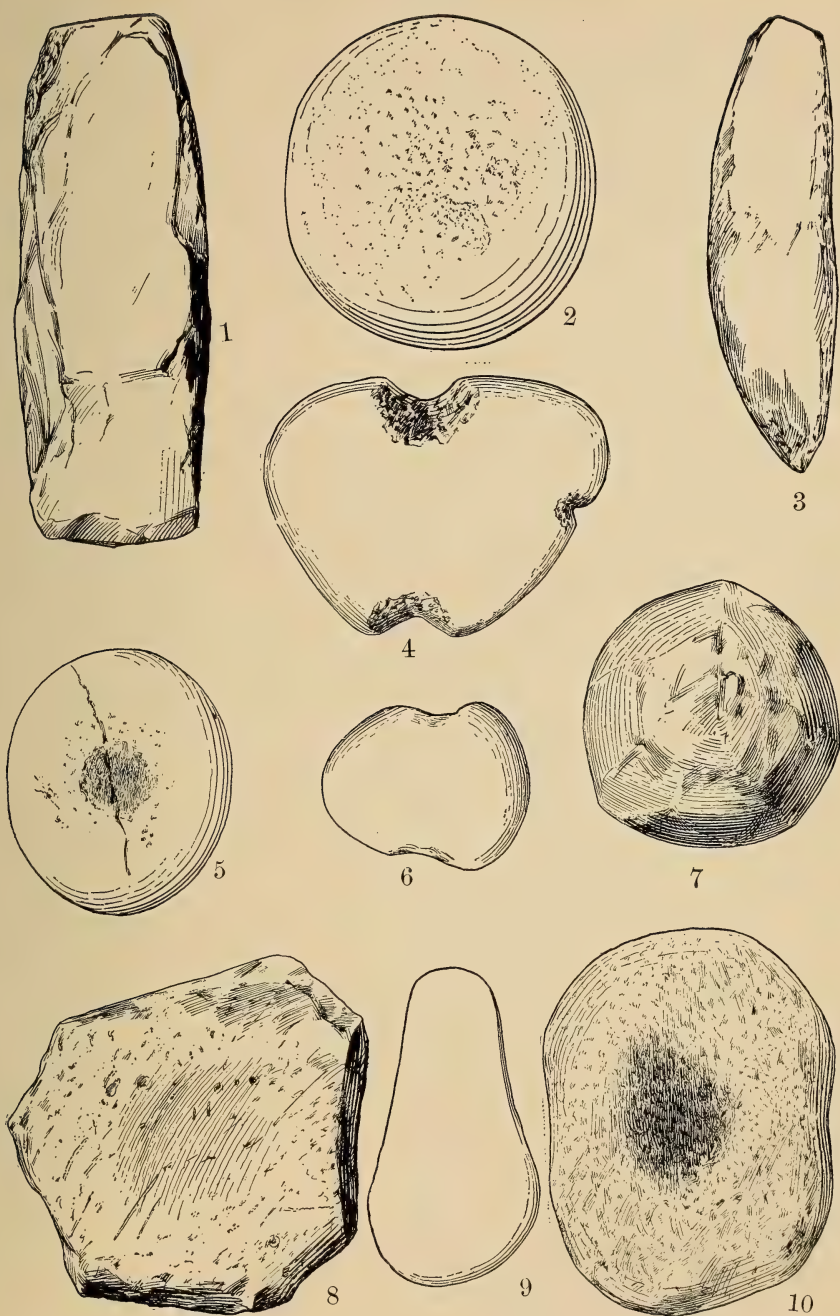
Pigments

The pigments were ochers, graphite and bitumen or asphaltum. Charcoal may also be included. Quantities of red ocher were found in some of the graves and some skeletons lay in deposits of it. In other graves the ocher was in little deposits as if it had been inclosed in a bag that had afterward decayed.

Articles found in vicinity

Objects which are found in the vicinity of Ripley but which were not found on the site are the following: Of the older occupations: gouges, grooved axes, mica plates, inscribed stones, monitor pipes, banner stones, bird shaped stones, gorgets, tubular shell beads, etc.; and of the later occupations: notched and shouldered arrow points and spears, shell beads in numbers, wampum, iron tomahawks, lead objects, copper or brass arrow points, glass beads, etc.

Plate 19



Types of rude stone implements improvised from natural pebbles, the shape of which required only slight modification to adapt them for the purposes intended. 1=Hoe or rude celt. 2=Hammer. 3=Pick. 4, 6=Net sinkers. 5=Pitted hammer stone. 7=Hammer. 8=Anvil and grinding base. 9=Smoother. 10=Pitted hammer stone and small anvil

Plate 20



Types of celts. One half reduction

Plate 21



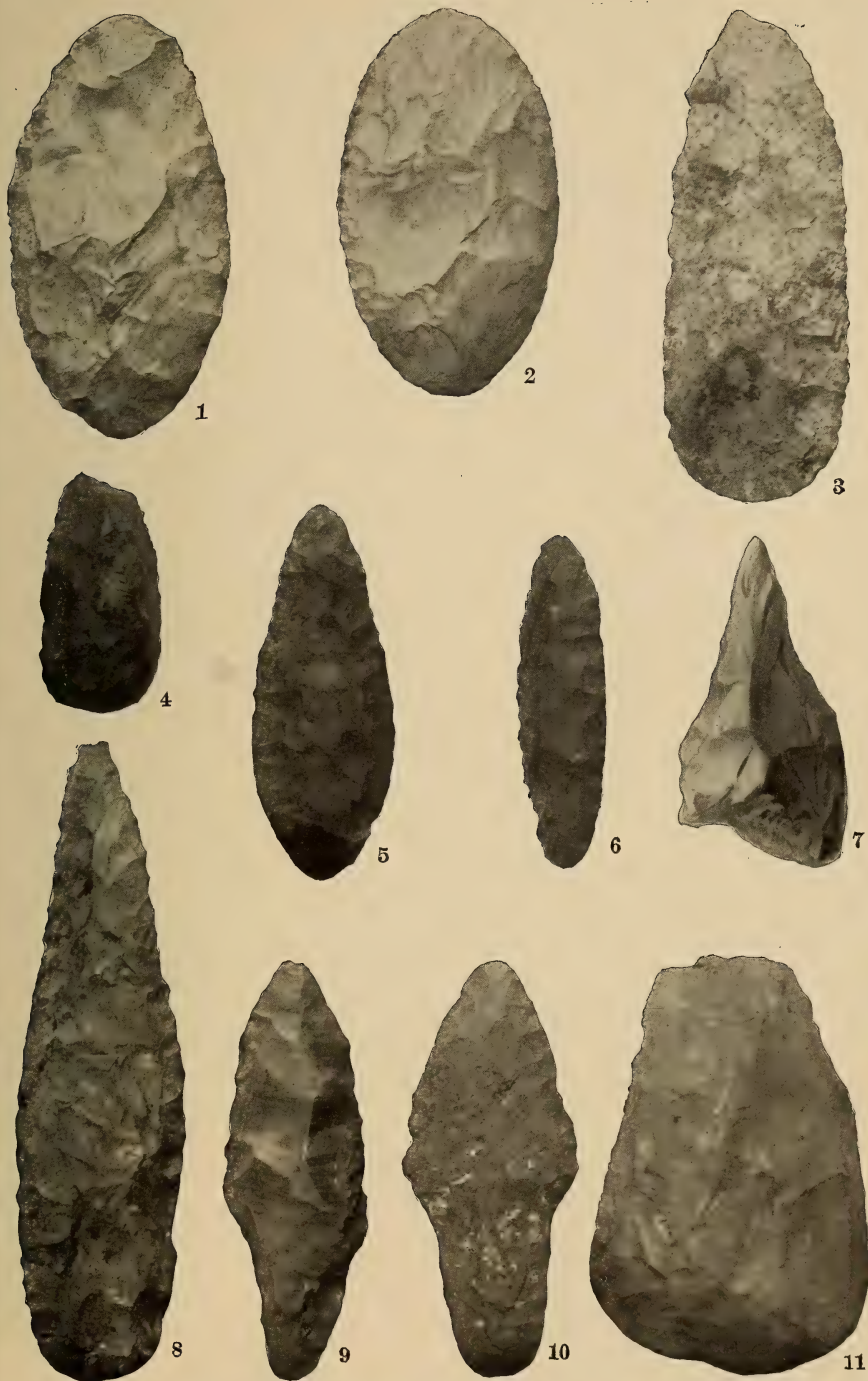
Stone press for pressing juice from fruits and berries. This unique specimen is from the William A. Spear collection and was found at Ripley

Plate 22



Stone pipes. 1, 2 and 3 are from the topsoil or general occupied layer ;
4, 5, 6 and 7 are from graves

Plate 23



Types of chipped flint implements not arrow points. Figures 4 and 11 are scrapers and 7 is a rude drill. See also text figure 21

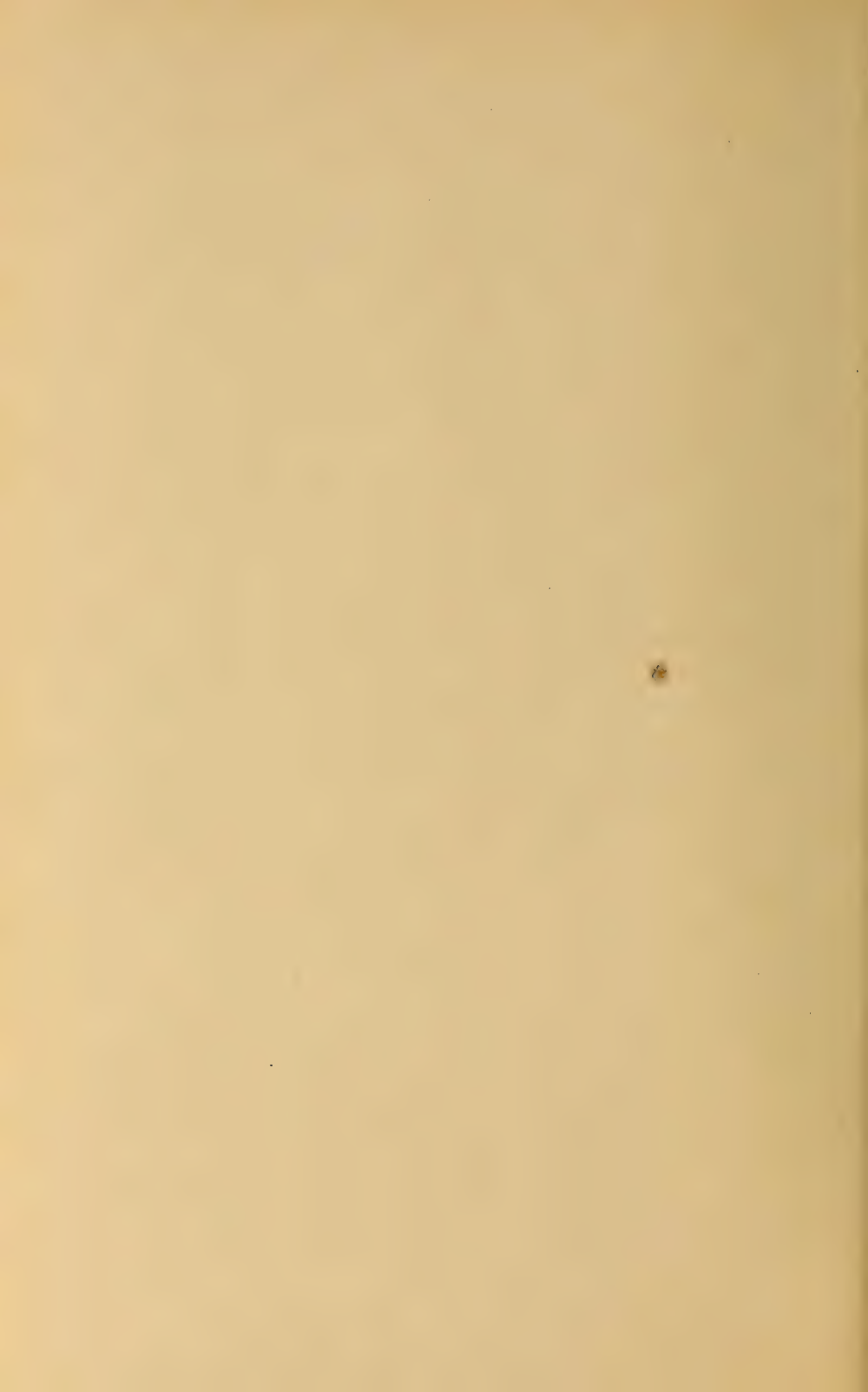
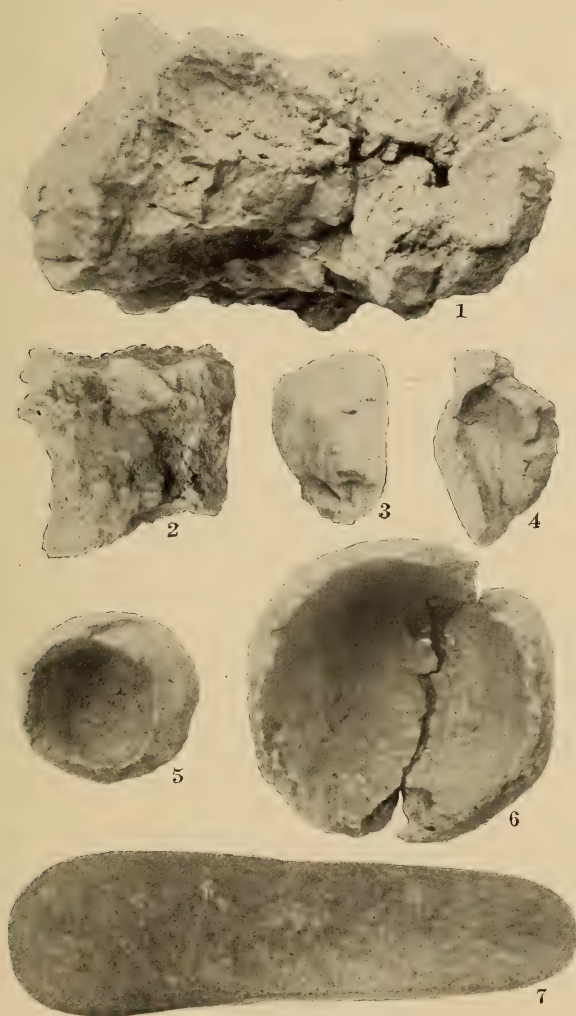


Plate 24



Range of size and form of the triangular flint arrow heads

Plate 25



Clay in process. Figures 1 and 2 are clay masses containing pulverized granite and yet bear the finger impressions of the potter. Figure 3 is a short section of a coil. Figure 4 is that of a rude pipe bowl fragment. 5 and 6 are toy bowls from pit 96. 7 is probably a potter's paddle

Plate 26



Pots with raised rim points. From graves

Plate 27



Fig. 1 Pot from grave 1, pit 4
Fig. 2 Restored pot from burial LXXXI

Plate 28



Types of the smaller pots

Plate 29



Types of plain and decorated pots having a raised point or lip on the rim

Plate 30



Figures 1, 2 and 3 are of cord-marked pottery vessels. The surface of the pot shown in figure 4 seems to have been marked with a brush of twigs. Figures 5 and 6 are of plain pottery

Plate 31



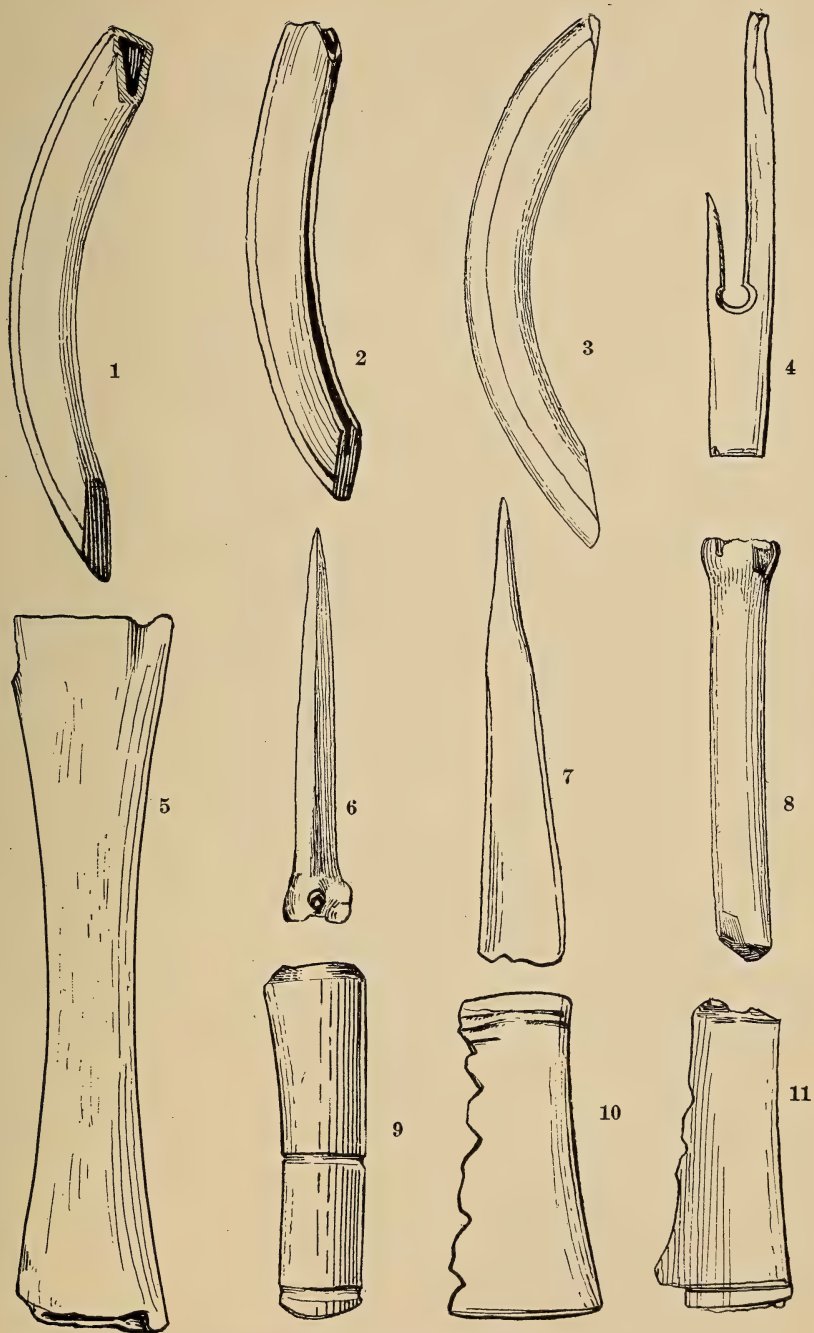
Pottery pipes from graves. 1 is a massive clay pipe bowl decorated with deeply incised lines and has a stem that might serve either for a mouthpiece or as a nipple over which a stem of wood might be inserted. 2 is from grave XXV and is the so called Huronian type. 3 and 4 are two views of the two faced pipe from grave XX. 5 is a trumpet pipe from grave XX. 6 is a flat round topped trumpet pipe from grave LXXV. All these pipes contain charred tobacco as when found

Plate 32



Types of bone awls from ash and refuse pits

Plate 33



Various bone implements from refuse and fire pits

Plate 34



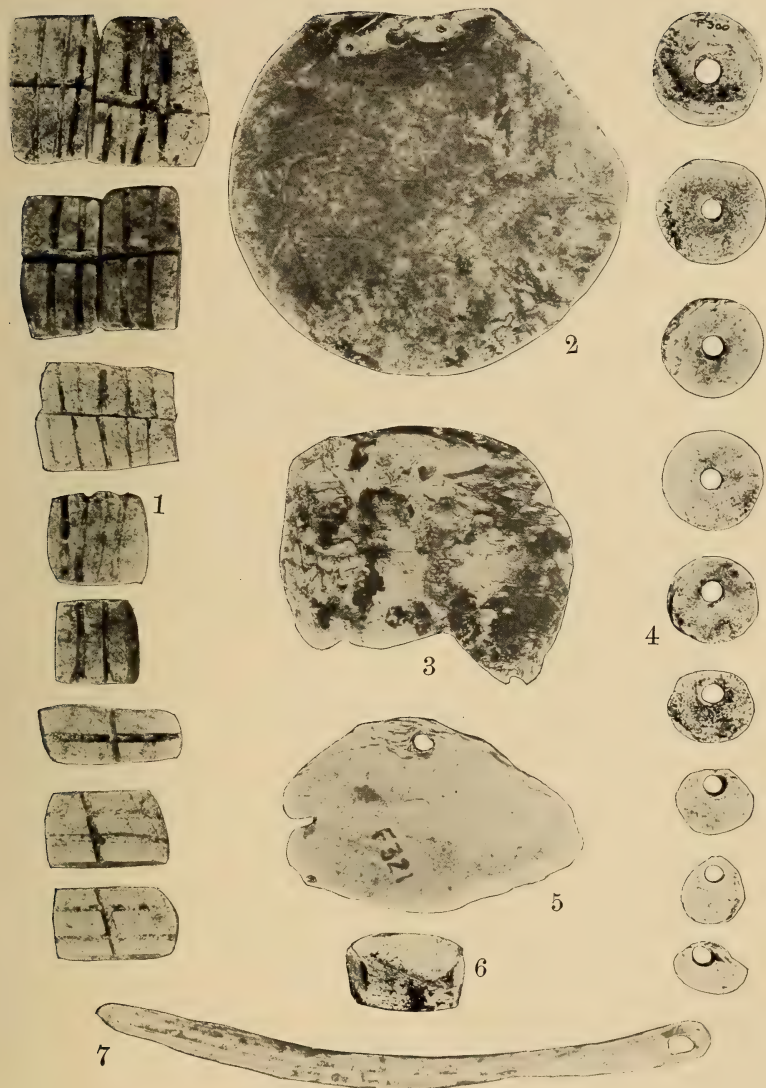
Various bone implements from refuse and fire pits

Plate 35



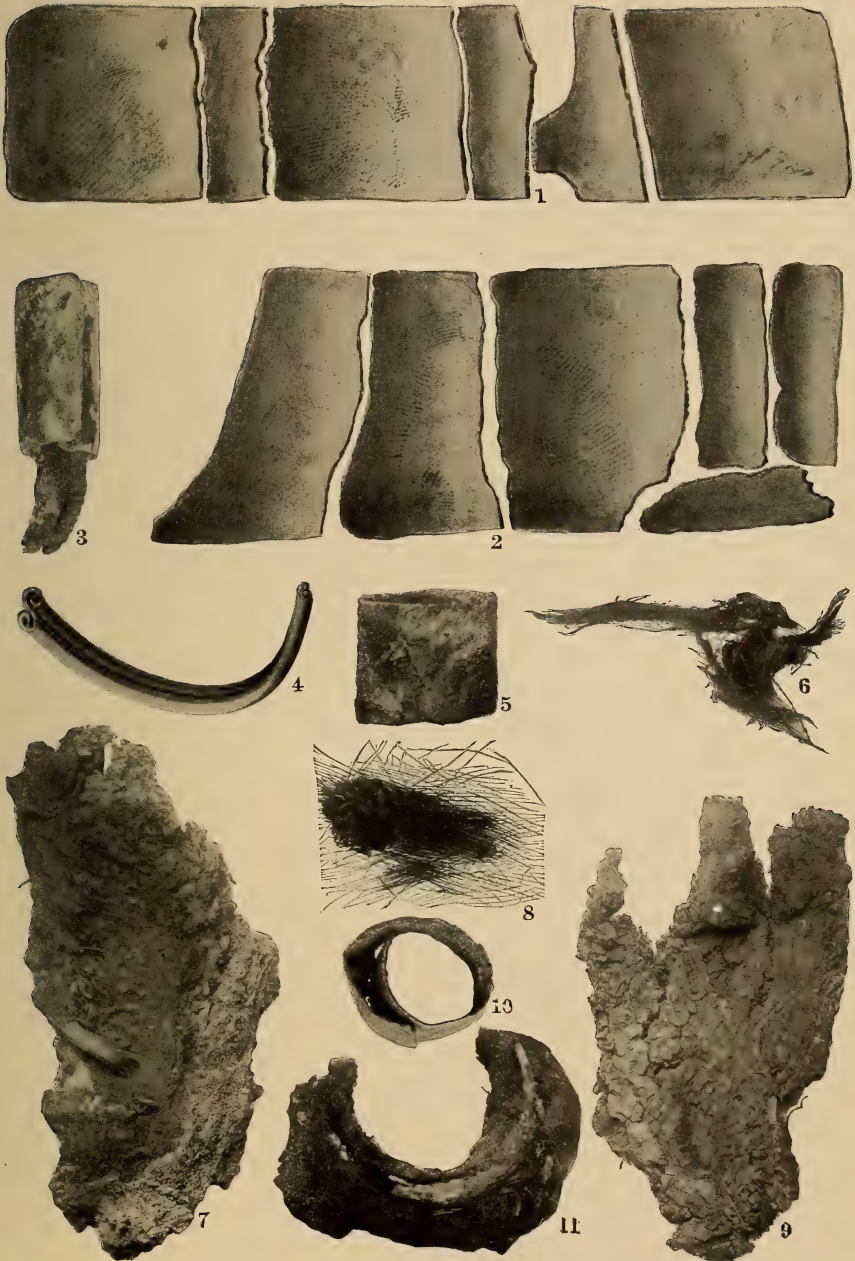
Various antler implements from ash and refuse pits

Plate 36



Shell articles principally from graves

Plate 37



Copper articles and articles preserved by contact with copper. 1, 2=Broken bracelets of copper from grave LI. They yet show the impressions of the human skin against which they lay. 3=A bead in which is a portion of a skin thong. 4=A portion of a copper bracelet. 5=A ring from grave LI. 6=Deer hair from grave LI. 7=Bark and deer skin from grave LI. 8=Portion of human scalp and hair from grave XC. 9=Mass of herbs from grave LI. 10=Ring from grave XC. 11=Wood preserved by copper ring

Plate 38



Vegetable matter preserved by carbonization. Figure 3 is that of a mass of decayed resinous wood

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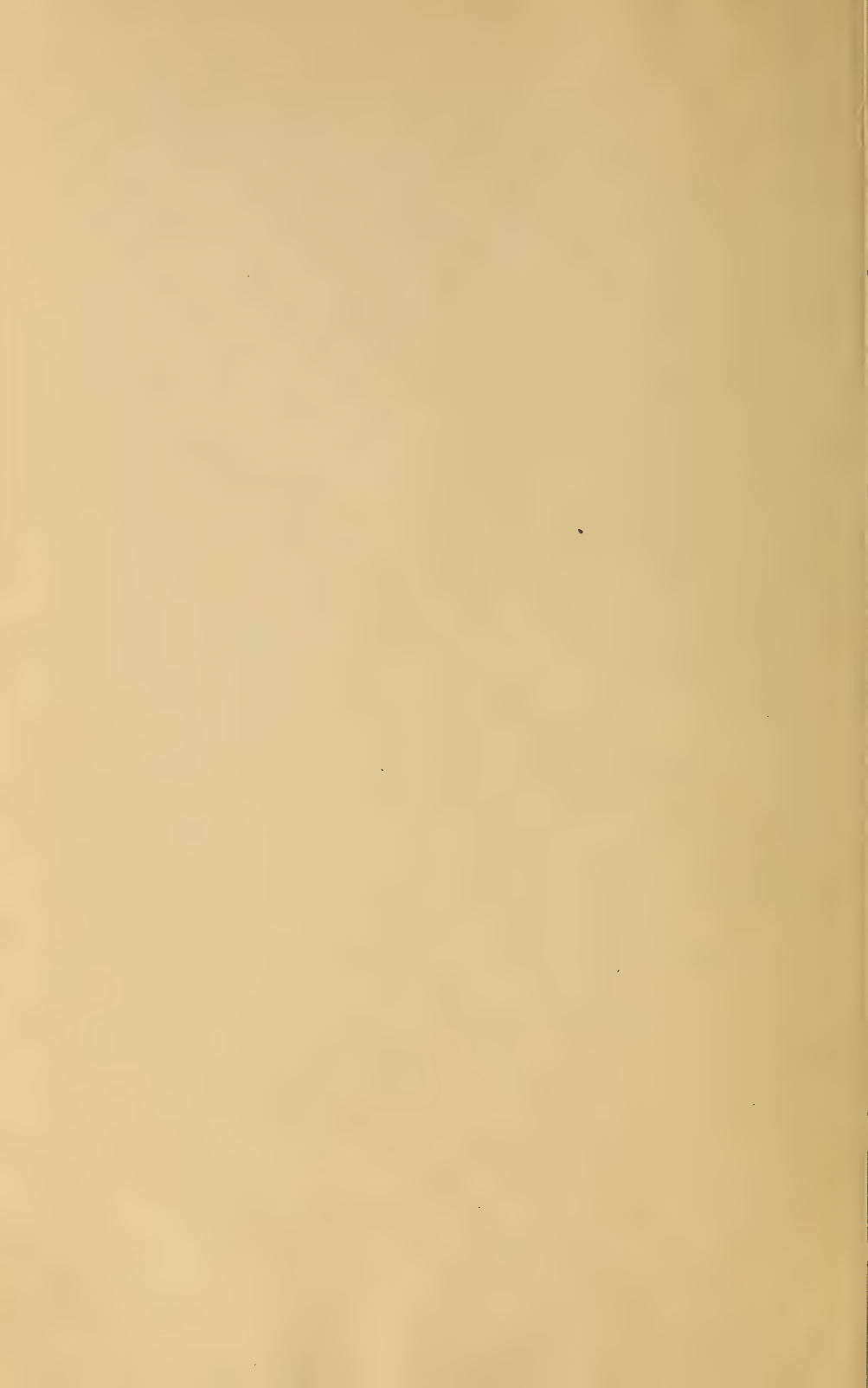
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